

REFORMED CHURCH MESSENGER

WISE MEN INDEED IF THEY FOLLOW
THE STAR



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A NEW YEAR PRAYER

By THE EDITOR

As men foregather, Lord, to find
The way to practise brotherhood,
May they all loathe to be unkind;
Let each by each be understood
To stand but for the common good;
Till terms of righteous peace be signed,
And all can join with heart and mind
In singing, as all good men should:
"THANK GOD!"

Lord, we would finish worthily
What our brave warriors have begun;
We'd "carry on" till men agree,
And God's good will on earth is done
From rising to the setting sun,
And Christ, once nailed upon the Tree,
Speaks Peace that sets the whole world free;
Gold Stars join Blue in benison:
"THANK GOD!"

PHILADELPHIA, JANUARY 2, 1919

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NEWS IN BRIEF.

America Must Continue to Feed a Large Part of the World. Don't Waste Food!

Dr. Charles E. Schaeffer, of Philadelphia, recently delivered an eloquent address at the union Men's Meeting in St. Stephen's Church, Perkasie, Pa.

Dr. Charles E. Wehler, Vice-President of Hood College, is temporarily supplying the pulpit of the Presbyterian Church in Frederick, Md., while the pastor, Dr. T. F. Dixon, is engaged in Y. M. C. A. war work.

At the recent election held in the Delmont, Pa., Charge, Rev. A. S. Lenhart, of Jeannette, Pa., was unanimously elected pastor of the Delmont Charge. He has accepted the call and will begin work in his new field January 1.

One of our "youthful" 86-year-old subscribers in Hanover, Pa., in renewing his "Messenger" subscription writes: "The 'Messenger,' unlike man, who grows feeble as he advances in age, becomes stronger, and sends out its weekly literature, which is worthy of the highest encomium."

An Elizabethtown, Pa., friend, in renewing his subscription, extends congratulations to the "Messenger" and adds: "We like what you say and the way you say it, and also the way you give others the opportunity to express their opinions on important matters."

A special Christmas service was held on Sunday evening, December 22, in St. Mark's Memorial Church, Pittsburgh, Pa., Rev. H. H. Wiant, pastor. The Board's inspiring service, "Bells of Joy," was used, and splendidly rendered. The attendance was large and the offering for the St. Paul's Orphans' Home amounted to \$55.65.

Rev. E. F. Evemeyer, of First Church, Easton, Pa., sent to the boys in the service handsome Christmas cards and programs of the interesting holiday services, which included a Christmas musicale, on December 22, a Christmas morning service at 7 A. M., a Bible School Christmas service at 4 P. M. on Christmas Day, a patriotic service on Sunday night, January 5, and a Holy Communion on January 12.

The Missionary and Stewardship Committee of Somerset Classis has arranged for a general exchange of pulpits in that Classis on Sunday, January 19. The financial plan proposed by Dr. A. E. Truxal and approved by the Classis was recommended to pastors for presentation to the people

as a working basis for benevolent giving, and the committee is preparing for distribution, such matter as may be illuminating on the subject concerned.

In Zion's Charge, Somerset Classis, Rev. J. E. Scheetz, pastor, both St. Paul's and Mt. Zion's congregations have a gold star in the Service Flag. Mr. and Mrs. Harry Hauger have received notice of the death, from wounds, of their son, Hilton, and Mr. and Mrs. S. P. Werner were notified of the death of their son, Norman. Both were exceptionally fine Christian men. The Booster Class of Mt. Zion's Church, Mr. Robert Grove, teacher, gave one day's wages for benevolence, contributing in this way \$150.

Prof. Theo. F. Herman, of Lancaster, preached morning and evening at the rededicated services in Trinity Church, Pottstown, Pa., Rev. J. Hamilton Smith, pastor, on December 22. The auditorium had been renovated and beautifully improved. The repairs included the retinting of the walls, new carpets and the installation of a new chancel, which is a handsome Gothic creation by Lachman and Murphy, architects, chastely beautiful in its simplicity, at once satisfying to the aesthetic sense and stimulating to the religious nature.

In the Plainfield Charge, Rev. W. H. Brong, of Pen Argyl, Pa., pastor, the Lord's Supper was celebrated in the new St. Peter's Chapel, Plainfield Township, on December 8, when 14 members of the Catechetical Class were confirmed. Two members, who were sick with influenza, will be confirmed later. It had been hoped that the auditorium of the new Church would be ready in time for the fall Communion, but war conditions defeated the hopes of the people. Present indications are that the Church will not be ready for dedication until spring. In the Belfast, Pa., Church a class of 12 was confirmed at the fall Communion, on December 1. The officers of the Plainfield congregation voted an increase of \$100 in the pastor's salary. A year ago the Belfast congregation gave a similar increase. Pastor Brong is also organizing a Catechetical Class at Pen Argyl and Wind Gap.

"The Lutheran," referring to the real difficulties in the way of organic union, which made themselves felt at the recent Church conference, says: "An approach to facing existing difficulties was made by Dr. Rufus Miller, of the Reformed Church, who stated that what stood in the way of a larger union was the grim fact that Church bodies bearing the same name seemed still so hopelessly divided. Were these

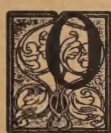
different families united among themselves, there would be a few dozen large bodies where there are now nearly fifty small ones. This is an unpleasant fact to contemplate, but it should be bravely faced. 'What I cannot understand,' said a lady of one of our Churches, 'is that so many men should have great enthusiasm for a union of all Christian Churches and so little enthusiasm for the healing of the divisions in their own communion.' This lady expressed what is painfully felt by leading lights in all the Churches. It was felt at this convention, but the larger hope prevented it from finding adequate expression. We Lutherans are not alone in believing that all efforts at organic union must fail, until each family has set its house in order and is united. But with exceptions here and there, we do seem to be very much alone in our conviction that no external union is justified which does not grow out of a real unity in the faith."

"Messenger" readers will be interested in the following comment upon Prof. Geo. W. Richards' great address at the recent Conference on Organic Union of the Churches. It is taken from our contemporary, "The Lutheran": "A remarkably bright paper—the best one presented—was read by Dr. Richards, of the Reformed Church. His analysis of the cause of Protestant division was acute and in many respects brilliant; but his argument for union rested upon other grounds than that of a faith unity. One sentence gives the keynote of his thought: 'After a spiritual unity is realized, the working out of a form of doctrine, a system of government, a mode of worship, a way of life true to the New Testament, in perfect accord with the Christianity in us and the democratic spirit of the age, will be easy. Let us work now toward that spiritual unity.' According to our Lutheran way of thinking, spiritual unity exists among all true Christians even if the outward manifestation of organic union is lacking. The two should not be confused, as they so often are; for as a Christian I am in a closer spiritual unity with a Christian in the Reformed Church than with a non-Christian in the Lutheran Church. What prevents its outward manifestation is a lack of unity in the faith. Before that spiritual unity can be effectively manifested to the world, we Lutherans believe, a longing for unity in the faith must precede a longing for union. Let us not put the cart before the horse."

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PHILADELPHIA, PA., JANUARY 2, 1919

"How Old Art Thou?"



IN the tomb of Dwight L. Moody, at Northfield, is graven the significant sentiment: "*He that doeth the will of God shall live forever.*" The passing of the years has ever served to remind us of the rapid flight of time and the amazing brevity of our life on earth. But whenever we sadly repeat, "*sic transit gloria mundi,*" our faith reminds us that lives lived for God and humanity defy the grave.

The patriarch Jacob, we are told, was one hundred and thirty years old when Pharaoh addressed to him the query: "How old art thou?" And yet note his reply: "Few and evil have the days of the years of my life been." Appearances are indeed deceptive. To some this question would be embarrassing and offensive because they are sensitive about their age. They do not realize the comparative insignificance of the number of years in determining one's real age. Some are old at forty, and disgustingly loaf through life. Others, thank God, are young at seventy and eighty. Some are weighed down with the burden of the years, although they have wasted their most brilliant opportunities and made no real contribution to the life of the race. Others, taken away in early years, have lived much and well and done a work that the world cannot forget.

"Some singers sing their whole lives long,
Then die at last, unknown, unheard;
While others sing but a single song—
And the world remembers every word."

Methusaleh lived nine hundred and sixty-nine years, but the record of his career can be stated in the briefest terms. Jesus Christ was crucified at thirty-three, but His life was from everlasting to everlasting, and the beloved Apostle was so impressed with the magnitude of His accomplishments in that brief ministry that he said at the conclusion of his Gospel: "There are also many other things which Jesus did, the which if they should be written, every one, I suppose that even the world itself would not contain the books that should be written." The record of the past year has emphasized again how freedom and justice have been preserved to us by those who lived not long, but well.

"We live in deeds, not years;
In thoughts, not breaths;
In feelings, not in figures on the dial;
We should count time by heart-throbs;
He *most* lives who thinks most,
Who feels the noblest, and who acts the best."

Let us be sure, then, that we put aside all such insufficient and misleading estimates as mere duration, or circumstances of wealth or penury, or the number and variety of our experiences and privileges. "That life is long which answers life's great end; the tree that bears no fruit deserves no name; *the man of wisdom is the man of years.*" You have only really begun to live when you begin to use this earthly life as a preparation for the life eternal. This world is our school, our training-ground; and time will either fit or unfit us for the eternal years. Every breath we draw is a gift from the loving Heavenly Father, in Whom we live and move and have our being. It is to Him we must answer for our use or abuse of time. No summons of God's Word comes home to us more solemnly at this opening of another year of grace than this urgent plea: "*Pause and number thy days, for thy days are numbered.*"

Why are we so slow to reckon the value of our lives, and thus determine our real age? Perhaps we do not like the task. It may breed melancholy and anxious fears. Perchance we may look at it like the Epicurean and sensualist, and say: Enjoy life, while you can; "eat, drink and be merry, for to-morrow we die." Or perhaps we may view it like the sentimentalist and cynic and say: "Mourn, for nothing lasts, and all is vanity." But happy and useful spirits are they who view it like the Christian, and go right on working cheerfully, with lamps trimmed and burning, like men who wait for their Lord.

There is no time to be lost. It was said of a certain Frenchman that "he lost an hour every morning, and then spent the rest of the day in trying to catch up with it." It is utter folly to seek to persuade ourselves that we have more time than we need. God gives not one second too much—but *He does give us enough* to fulfill His purpose. "Millions of money for an inch of time," cried Queen Elizabeth, at the last, after sixty years on the throne. Happy are they who realize the value of time before it is too late, and resolve to put out of life all that robs it of its value and usefulness, its permanence, stability and power.

The Great Companion has promised to go with us through the year. Therefore will we have no fear. There will be in our hearts a sense of urgency, so that we shall not hurry, but hasten, "for the King's business requireth haste." We shall have also the sense of calmness and serenity, because He Who knows the end from the beginning, and Who knows also what is in the darkness of our own hearts, and of the lot that awaits us, and of all that the future days may hold for us, has said: "*Lo, I am with you all the days.*" How comforting that is! We can count upon Him not only on some days, when the sun is shining brightly, but also as our shelter in the time of storm; for "into each life some rain must fall, some days will be dark and dreary." But our Lord has said, "*all the days.*" That satisfies every need.

EDITORIAL

"FIRST THINGS FIRST"

Walter Hines Page was a fine illustration of the ability of an American gentleman to meet a great responsibility with honor to himself and glory to his people. His name will be remembered as one who came out of comparative obscurity into a task of peculiar difficulty and delicacy, and who met it like a man. America mourns the early passing of another of her really distinguished servants. One of the evidences of the greatness of Mr. Page may be found in the conviction which we quote herewith, and which, it seems to us, is an especially significant truth for the opening of a new year. It may properly be regarded as a solemn challenge from a great statesman to his fellow-citizens:—

"The most sacred thing in the Commonwealth and to the Commonwealth is the child, whether it be your child or the child of the dull-faced mother of the hovel. Indeed, the child of that dull-faced mother may, for all you know, be *the most capable child in the State*. At its worst, it is capable of good citizenship and a useful life, if its intelligence be quickened and trained. Several of the strongest personalities that were born in North Carolina were men whose very fathers were unknown. We have all known two such, who held high places in Church and State. President Eliot said a little while ago that the ablest man that he had known in many years, in connection with Harvard University, was the son of a brick-mason. *The child, whether it have poor or rich parents, is the most valuable undeveloped resource in the State.*" Let the Church of Christ, in this great New Year, be faithful to the supreme strategy of Him Who "took a little child and set him in the midst of them."

* * *

"LO, I AM WITH YOU!"

These wonderful words, recorded for us in the last verse of the Gospel by St. Matthew, are always the source of supreme comfort and assurance to the Christian heart. Never do they seem more pertinent and more consoling than at the opening of a new year. *It is the thing above all others that we need to believe and know.* "Lo, I am with you!" How are we to interpret it? How explain it? How apply it? There are four conceivable views: 1. It is *fictional*—Christ never really said it. 2. It is *presumptuous*—He ought never to have said it. It was impossible for one about to die to "make good" on such a promise. 3. It is *figurative*—He didn't really mean it. 4. It is *factual*—literally and gloriously true! He really said it, and He meant exactly what He said. There are proponents of each of these views, today. Some deny the authenticity of these words; some question their authority; some subliminate them into a meaningless figure of speech; but others accept them as they stand. We believe that the latter has always been the faith of "the Church universal." The literal truth of this promise has been experienced by Christ's people in all lands and in all the centuries. "Spiritual things are spiritually discerned"; and the Christian heart has been assured of the glorious fact because truth is self-authenticating. To the worldling, Christ is lost, forever gone away. "He is not, for I cannot see Him."

And with this the world thinks it settles the question. But the world's incapacity to see the unseen is exactly what the spiritually-minded must contend with. To see the Living Christ is an achievement of faith. "Flesh and blood hath not revealed this unto thee." No, it is the work of the Spirit of God.

How is the ever-present Christ with us? Not merely as a *memory*. So the disciples might have interpreted it. There would be much, indeed, to remind them of their own best Friend and His wonderful life. Everywhere they would turn, there would come remembrances of what He was and did and said. But even fondest memories fade, in time. If this were all Christ meant, His presence would grow more indistinct when we most needed its solace and strength. The promise is rather that if we grow better as we grow older, "at evening-time it shall be light." Nor is Jesus with us as a mere *influence*—the impact of a great personality upon history, like the winding of a clock or the bumping of a truck, which grows weaker and weaker. Such influence is unquestioned, but it dies out. It has not the power of renewal, of perennial youth. There is a sense in which my old pastors live in me, my old Sunday School teachers perpetuate themselves in me, my Christian parents have made their lives immortal by their influence upon future generations. But it is in a higher sense that Jesus Christ lives in history. No one has ever exerted such an influence as His by the mere example and inspiration of his life. The influence of the wise teachings and the brotherly deeds of Jesus abides and grows with the years. But even this idea is too narrow, putting Christ into the limits of our personal knowledge and experience. The apprehension of Jesus is not limited to the Gospel records, or such a vision as is here suggested might produce only a weak, flabby and helpless sentiment. *Jesus is here as a Living Presence, a Personal Friend, the Great Companion, walking with us and working in us by His Spirit.* "I will not leave you comfortless; I will come to you." "Though I have passed from the region of the bodily senses," He seems to say, "I shall not be only a mental memory or a hallowed influence, but to the opened, trusting, loving heart, I shall come to be the Spirit and Life of your spirit, to be a new and nobler self in you." This is what St. Paul meant when he said: "Christ in me, the hope of glory." Or again, "It is no longer I that live, but Christ liveth in me." And once more: "For me to live is Christ." The Christian's life is *by Christ, of Christ, in Christ, with Christ, for Christ, unto Christ*. He is "all and in all."

* * *

DECIDING DESTINY

The death of Dr. J. Wilbur Chapman, so long eminent both as pastor and evangelist, will be universally regretted, not only in the Presbyterian Church, but throughout all of Christendom, as there can be no question about the consecrated fervor of his spirit and his exceptional ability in proclaiming the simple and straightforward Gospel of the Lord Jesus Christ. There are, no doubt, thousands of men and women in this and other lands who

have been influenced to give themselves to the service of Christ by this forceful preacher of the Word.

His passing recalls to the writer a deeply impressive story told by Dr. Chapman before an audience of perhaps four or five thousand people, which revealed the strategic opportunity of a Christian home in molding life and determining destiny. Dr. Chapman was one of those unfortunate boys who lost his good Christian mother when he was but a lad, and his father had to be both father and mother to him. Happily, however, he had a father who led a consistent Christian life and who, therefore, earned and deserved the respect of his own son. When a lad, Dr. Chapman fell under the evil influence of an older boy with too much money and an inordinate love of pleasure, and was persuaded to accompany this companion to questionable places and to indulge in rather dangerous practices. It was at that time that his father called him into his study for a heart-to-heart talk. We shall repeat as well as we can, in Dr. Chapman's own words, the story of what followed.

"Putting his arm around me, and looking into my eyes with an expression of anxiety and affection which I can never forget, he said, 'My boy, if you prove disloyal to your mother's memory or dishonor my counsels, it will kill me.' With the stubbornly independent spirit of youth, I went away from my father's presence rebelliously determined to do as I pleased, but out under the open sky there came to me again the look on my father's face and the tremor in his voice, and I could not get away from it. Then there came home to me, too, in that crisis hour the knowledge of how earnest and sincere my father was, and that it was only his affection for me and for my mother which was urging him to be so zealous in my behalf. With a penitent spirit, I went back and knelt before my father and promised him that I would 'go straight' and never disgrace his name or my sainted mother's memory. *If, at that critical moment in my life, my father had been a worldly, inconsistent, indifferent or unloving man, I might be in hell tonight—and not here.*"

What influence does your home exert at the critical period in the career of your sons and daughters? It is that which determines the destiny of thousands. *A home that is not founded on religion is "a house built on sand."* Religious precepts count for much, but a straightforward, consistent example counts for infinitely more, and there is not a son or daughter anywhere in the world today who would not be glad to be able to say: "My father is a God-fearing man; my mother is a true Christian woman." Thank God for the good old-fashioned homes that still perpetuate the highest ideals and provide the holiest memories and the noblest inspirations!

* * *

DARE AMERICA FEAST?

Mrs. H. Burnett-Smith, of London, Eng., the noted English war worker, commissioned by the British Government to speak in this country, gave a dramatic story of England during war-time, and of the present food crisis in the world, at the City Club, Philadelphia, on De-

cember 17. Mrs. Burnett-Smith's home was destroyed during an air raid on London, her only son was killed at the first Battle of Mons, her daughter is in war work, and her husband is a Surgeon-General with the Expeditionary Forces. She stated that there are really three hundred millions of people now in large measure dependent upon the generosity and continued sacrifices of the American people, for only in America is there "bread enough and to spare." "Ten millions of people in Russia," she declared, "are absolutely doomed to starve this winter because they cannot be reached, even if we had the food to succor them, as the port of Archangel is frozen and Siberia is largely in the hands of anarchists."

As an illustration of the rationing in England, even since the armistice is signed, she declared that only three-fourths of a pound of meat, and one ounce of butter, is the per capita allotment per week at the present time. "The question has often come to me," she said, "why has God ordained that this great American Republic should be spared the unspeakable anguish which has been suffered by the nations of Europe in this war?" And she answered it by saying, "The Old World is very old—and well-nigh exhausted; and I cannot but believe that God means that America, with its invincible youth, its inexhaustible resources, and its generous heart, is to have the privilege to build up again a broken world." But if earth is so much poorer through the tragedies of this war, she continued, "how much richer Heaven has become, Heaven that is now so full of youth, of the flower of the young manhood of the nations, Heaven which now contains so many with the light of the morning on their faces. Let us be sure that *they are watching anxiously to see what use we shall make of the peace they won for us at so great a cost!*"

Released from the tension of the war-strain, it is quite probable that the American people have indulged themselves to a considerable extent during this holiday season. Recent reports indicate that the restrictions placed on the use of food have been largely abrogated. Wheat bread is again in general use, and the sugar bowl has reappeared on restaurant and hotel tables. And yet in blazing electric lights in our cities one reads: "*Save food for the hungry!*" "*Do not waste food when your brothers are starving.*" Many of our people seem perplexed and take the attitude that they are willing to continue their sacrifices only if definitely assured that such self-denials are necessary. If the duty is being imposed in a strictly voluntary way, now that the war is supposed to be won, those in authority should make the appeal so definite and heart-searching that none may question the genuineness of the need, and the unexampled opportunity for America to prove her humanity in a time of such great travail. God forbid that we should wantonly feast and waste food while thousands of innocent women and children are famishing. Perhaps before we realize it we will be brought face to face with that simple-but startling creed of the Soviet: *No man may have cake until all men shall have bread!*

COMMUNICATIONS

NEW HEARTS FOR THE NEW AGE

BY THE REV. HENRY H. RANCK, D. D.

War, famine and pestilence are the three historic scourges, and the world has had them this past year with an intensity which has made this the most terrible year

for mankind in the memory of any of us. The war is over, and our relief and joy is a very delirium of gratitude welling up in our hearts, as we sing, "*thanks be to God*"

which giveth us the victory." The strong arm of the Almighty did it, working in those who believed, and who labored with God. The New Age is upon us as we enter the New Year. What shall it be? Surely it ought to mean "new heavens and a new earth, wherein dwelleth righteousness," the new and true Divine ideals widely held and realized on the earth—new because unaccepted before, though they are "the old, old story" of the righteous, holy love of God.

The past few years have been given to destruction. Construction is now the call of the hour. Things of hindrance had to be swept away that the new and better human order might be built. "We have been fighting to make the establishment of the Kingdom possible. Now we must all give ourselves to the service of the Kingdom. Nothing but the Gospel of Christ at the heart of the world can save us from another cataclysm." Well said, and that points straight to the Christian pulpit, the Christian home, and to the heart-searching of every individual follower of Jesus.

Righteousness in business and the conduct of public affairs, international equity and the League of Nations, are paramount claims too much hitherto neglected. Of prime and ultimate importance, however, are the right thinking and conduct of individuals, the holy and harmonious living of families, communities, and Churches. The normal and wholesome functioning of these cells is fundamental to the health of the body of humanity.

"Holy conversation and Godliness," to be "found in peace without spot and blameless," were apostolic admonitions in preparation for the heavenly life yonder; we stress these qualities in order to the heavenly life here and now, even as we pray, "Thy Kingdom come; Thy will be done on earth."

Social service is good, but let us not forget piety and home religion. "All our fountains are in Thee," and the channels to the Throne whence flow the rivers of the water of life must be kept open for our perennial refreshing. Our hearts must be kept tender to the touch of the divine presence, our consciences swiftly responsive to the voice from above. Prayer and the Word of God must be the atmosphere of hearts and homes. Whatever aids we may have, there is no substitute for family Christian nurture,

Said Jacob Riis, "*The greatest peril to the American home is its godlessness. If the Church says it can't restore the old faith and rekindle the altar fires, it better go out of business.*"

Our soldiers are profane. The air of the army is blue with swearing. The life is so unnatural and horrible that adequate "emphasis" conscripts the vocabulary of malediction. Many of us who have tried to keep our tongues clean have felt more like swearing the last few years than ever in our lives. There is much semi-profane and vulgar speech among our Church members. One overhears "devil," "hell," "heavens," "Lord," bandied as bywords on the lips of our good people. It is a fault, minor perhaps, yet indicating want of reverence and that fine regard for holy things which are the core and essence of Christian living. Christianize the world and nations? Yes, but first Christianize our own souls.

Tyrants' thrones have toppled. Hereditary autocracy in government is forever doomed. The Kaiser still appears in lesser circles, however—in homes and in Churches. We have seen him—now a man, a woman, a child—individuals insisting on dominating and domineering, determined to have their own way, willy-nilly. The democratic fraternal spirit in little groups, with its likeness to Him Who said, "I am meek and lowly in heart," is what alone will make democracy safe for the big national groups.

I can think of nothing more thrilling these last few incomparable months than the unanimity of the nation, drowning every note of possible pacifism or pro-Germanism as the people insisted with one voice, before the armistice was signed, on *unconditional surrender*. This solidarity of judgment was made up of individual convictions formed from observation and thought on the Prussian peril. Our nation was ready for any sacrifice to finish the war in the right way, and *the foe knew it*. Nothing can stand against a temper like that. A similar attitude in regard to establishing the Kingdom of God on earth, finding its roots in godly homes, cleansed consciences, chaste speech, humility and mutual regard, will make—and it alone can make—the new year the dawning of a new and more glorious age.

Washington, D. C.

"CARRY ON"

BY THE REV. CHARLES L. NOSS

In the annals of time the year just passed will be written in large letters. Never in modern history have so many significant events been crowded into the brief compass of one year. It has been a *year of destruction*, overwhelming in its flood the lingering remnants of obsolete ideas of government. If the past year has been so significant, what of the future? The new year sees practically the whole world sitting down at a peace table to talk things over. We are at the threshold of a *year of construction*. As a New Year meditation we are challenged by the following ideas that consistently bob up in our thoughts:

I. *Divine Immanence*. How directly interested God has been in the preservation of the better things of the world! How many times our enemies nearly succeeded; but though often so near, something miscarried each time. Sordid selfishness was not destined to win. While men's hearts may have quaked and failed them through fear, the men of faith found comfort in the thought that whenever great moral issues are at stake, God has always finally vindicated the right. Real positive faith in the providential care of God has been a wonderful asset to the Christian during the past year.

II. *Consciousness of America's Mission*. America is not a replication of the old world. During the colonial period many efforts were made to establish upon our shore a reproduction of European life, such as a new France, a new Spain, etc. All such efforts to maintain the old

order were failures. God meant that America should be the nursery of new ideas. We have been brought to this place and moment from the ends of the earth, welded into one great people, a people different from anything before. Our hour has come. We have struck. The world looks on, questioning: "What next?"

III. *A New Start for Christianity*. As at the battle of Tours the Mohammedan horde was rolled back and Christianity saved, so at the Marne a vitiated conception of life had to give way. Christianity's new day has come. The good that will come out of the passing year and which we will carry with us into the new consists of the things we have learned. Though they are by-products of war, they are nevertheless Christian principles, and like ground mellowed for the reception of seed, so have been many of the experiences of the past year. We have learned that there are some things of more value than money and even of life itself. These two things we have spent lavishly, unselfishly, for the attainment of higher ends. Values have shifted. Material things have taken second rank to the spiritual.

We have learned the value of sacrifice. Countless thousands have given themselves, their time and talent for the sake of others. We have broken through selfish individualism. The note of the past year has been service. Everywhere has this been sounded. To serve the cause of humanity, to think, pray and labor for the common good—

has been our life this past year. Many souls have grown under this stimulating experience. It has been spiritual enlightenment for us. It has brought vision to many.

Faced by a common foe, the Allies have shown to the world a splendid lesson in co-operation. A work-together-spirit has characterized not only the work of the offensive, but has been exhibited in all the agencies employed both at home and abroad, in manufacture, trade and welfare work. In our support of the common good we have forgotten creed and custom. Faith has become the faith of works.

IV. *A Forward Look.* The new year is full of promise. It begins with a world peace as a dominant thought. Significant as has been the past, have we not reason to believe that the coming year will be none the less so, inasmuch as the destiny of the world, we fondly hope, lies no longer in the decision of the sword, but in the free institutions of men, uncontrolled by selfish and material consideration, pervaded rather by the spirit of a world-fraternity that knows no race or clime. This is the great task before us as Christian people. We are brought face to face with the thought of the possibilities of the Kingdom of God.

It presents at least the greatest challenge the Church has ever had. To align her forces to win the world for the Christ, to be the real salt of the earth, to train a manhood capable of bringing order out of chaos, to maintain free institutions and to crown the years to come with the glory of a new life risen out of the ruins of the past years, this is the work of the Church of the living God. The sword has brought death, the spirit giveth life. Every man, woman, and child who has labored, given and prayed for the downfall of war, is now confronted with the challenge to be just as zealous in the things of the Spirit. This is the day when the Church looks to every member to be fully alive to the spiritual significance of the time. We have seen service of one kind or another; *it was meant to train us for higher service.*

"Quit you like men, be strong;
There's a work to do,
There's a call for men who are brave and true—
On! on with a song!
Quit you like men, be strong."

Manor, Pa.

RETROSPECT AND PROSPECT

BY THE REV. ROBERT J. PILGRAM

As we hang up the new calendar, or take up the new Almanac, we are glad to be done with the old year and all of its experiences. Not that it was all evil, and unredeemed with goodness, but that it was a time of such widespread loss and suffering. War and pestilence were cruelly at work, desolating many homes: the war at a distance, yet bringing its messages of grief to our very doors; the pestilence raging in our midst with a greater toll of death than war itself.

And yet, even these trials and tribulations have ministered to the strengthening of our souls, if a spirit of trust has accepted their challenge to the development of a faithful fortitude. In many a life the incentive to service and sacrifice has discovered a fineness of character and uncovered hidden powers hitherto unrevealed. Just as pig-iron must be melted with a great heat and cleansed of impurities by a terrific air-blast in order to be converted into steel of fine tension and strength, so our lives need the testing and purifying of severe ordeals for their refinement.

The war is over, and the pestilence past in most places, and in this there is cause for the greatest thanksgiving. Let us not forget, too, that our victory is the Lord's doing, and marvelous in our eyes. For with all the credit that must be given to the courageous and strenuous resistance of our Allies and our own country, we cannot help but see that "behind, in the dim darkness, God keeps watch above His own." He has made "the wrath of men to praise Him." The vain-glorious "will to power" has been humbled; crowns have tumbled from erstwhile royal heads, and humanity is coming into its own.

It will not be easy to follow Paul's advice, "forgetting the past," but we can choose to remember the things that minister to our good,—the self-sacrifice of those who gave themselves with crusader's zeal to the cause of humanity; the victory they have won; and the service we may have been able to render for the common good. The mercies and blessings we have enjoyed will also be gratefully cherished.

But the forward look is our right attitude, as we press on with hopefulness and high courage. For the New Year will shine on a new world, a world of renewed ideals and nations. Civilization and government, and religion itself, have received a new impetus to their onward course. Never has the world had such a chance to be *rebuilt in righteousness*, even though it be a perilous crisis. The new opportunity which the dawning year always shows is tremendous in its possibility for good or evil, and the new duties will be correspondingly insistent.

What the next twelve months will mean to the world it will also mean to each individual; and only as individuals gain the vision, accept the opportunity, and with earnest faith fulfill their duties will it spell the world's good. Should the zealous service so willingly given to the cause of freedom continue to be spent for the good of others and for the cause of Christ, there will be a wonderful advancement of true brotherhood. In that spirit, let each day be a new year's beginning, and fill it full of the works of love.

Lancaster, Pa.

THE NEW YEAR

BY WILLIAM C. ALLEN

Whoso trusteth in Jehovah, happy is he.
Proverbs 16, 20

The passage of the speeding year,
And fortune with her changing cheer,
Are ills on ilka hand confest;
We will not mourn for that, my dear,
But to be blythe we'll count it best.

Wm. Dunbar, 1460

The dawn of another year finds many of us successful, strong, patient, buoyant, confident. If we wisely take account of our religious and material assets we may discover that some of our spiritual stock, which is so exceedingly fundamental, has been increasing in value. Have we better control of our tempers?—that is a great gain. Has God's chastening hand separated us from worldliness and led us toward His purity and strength? Have we parted with temporal riches and received in lieu

of them heavenly treasures? If so, as the old year passes out, our hearts will throb with gratitude and praise.

Some of my readers may be dwelling in the shadow. The cold steel has entered into their souls. To them unsought has come confusion, fretfulness, illness, bereavement or disappointment. Our own willfulness or mistakes are not always responsible for adverse conditions. The divine love is closely superintending the order of our lives when outward or inward difficulties entangle us—we continue to be the children of the King. At such seasons we must look up. God desires, with the cycle of every year, that all our experiences shall develop closer and holier communion with Himself. He is good—He is God! He cannot fail!

But the past twelve months have not marked failure—we even learn by our errors. God never ceases to educate His people. The most thoughtless of us have within ourselves a little sanctuary into which we can retire and in secret tell our Father all our needs day by day. We take our health or diseases, our gains or losses, our laughter or tears, our successes or failures straight to His loving heart. How rich

in blessing the coming year may prove if we walk with Jesus by our side—what possibilities will there be of spiritual crusades on His behalf!

Let those of us who rejoice in the surpassing beauty of our Father be humbled as we recollect that all worldly prosperity comes from His generous hand. Let those of us who lift tear-stained faces to Heaven remember that the wonderful streams of His love never cease to flow. The future is safe in His keeping. He is moulding the detail of our lives so that we may be prepared to enter the gates of the Beautiful City when He calls. Beyond earth's fearsome shadows there reigns the perfect day.

"I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living,
My freehold of thanksgiving!"

So, with high hope and courage, we pass the wide-flung portal of the opening year.

San Jose, Cal.

WHEN SAMMIE COMES MARCHING HOME

BY CHAPLAIN PAUL B. RUPP

A great deal has been said lately as to what our "Sammie" is going to do "when he comes marching home." The discussion has grown eloquent, especially in Church circles, where it has been feared that "Sammie" is going to prove himself very much of a revolutionist and attempt to change customs and creeds as easily as he does his canvas leggings. But it must be remembered that there are two kinds of "Sammies": one who tasted of the German gas shells and faced death a thousand times in the muddy trenches of France; the other of our big home cantonments, whose only battle was the one he continuously fought with the "top sergeant" and whose only campaign was that of the drill field which lasted from the date of his enlistment to the time of his discharge.

Taking the cantonment "Sammie" first, what do we discover about him? Well, he is very much like the man he was back home; he has not changed much. He may be just a bit more self-disciplined, a little more unselfish,—for one cannot "bunk" long with a battery of men without having some of his selfish edges smoothed down by the common life of the battery; he may be, and doubtless is, more appreciative of his home than he ever was before; but in general he is rather much the same John Doe that he was before he added "Private" or "Sergeant" to his name. He has had no abnormal experience to crack the thick shell of his religious indifference, if he was that sort of man before his enlistment, and no great test of his courage to draw out the best that was in him. It is true he has a keener conception of duty and a better sense of obligation toward his fellows,—both of which, of course, are quite spiritual in their inner implications,—but as far as any revolutionary experience of life's deeper realities is concerned, the cantonment soldier has not been seriously affected; for his whole day's work has been a round of wearisome drill with just enough evening fun to offset the monotonous grind of the day. He may have attended occasionally the chaplain's service at the "Y. hut," or mass at the "K. of C." building; he may have signed a War Roll or gone to confession for the first time in years; but in the main, when he goes back home, he will take his accustomed place in the Church,—if he had one there before he joined the army,—or he will be just as indifferent to the appeal of religion as ever. While his brief sojourn in a cantonment, under the constant supervision of his officers, may have developed his sense of responsibility a trifle, and his personal daily contact with his fellows unselfed him to a degree, still he will return to private life nearly the same kind of lad that he was when he first

donned the uniform. He will not likely be revolutionary in anything other than his own personal habits of life,—wholesome as that may be to the average boy.

But of the other kind of "Sammie," the one who faced the deadly German gas shells, we are not quite so sure, for here we can only suppose and not dogmatize.

Overseas our boys have had experiences which in most cases have totally transformed them. It was not solely the common hardships of trench life, or the enforced self-denials of their "billets," or the stern discipline in face of the enemy, which acted upon their very souls to change them; it was all of these and yet something more: it was the ever-lurking presence of death, the "valley of the shadow" through which they daily walked, the manly heroism of their fellows amid the harrowing experiences of the charge, and their brave endurance of pain and suffering such as try the heart of the sturdiest,—it was these which purged their souls of the petty meanness and bigotry and selfishness and narrowness of life, and which played upon their innate manhood in such a way as to cause them to do or die. Their experience of the devilish tricks and contrivances of the enemy persuaded that right and justice are fundamental for the world's life and more far-reaching in their constructive influence than might or brute force. In addition, when one faces death for the first time and then daily thereafter, it loses its terror; but it also makes living a fascinating game,—one, however, in which mere sport is displaced by duty and levity yields to high conviction. Our overseas men have been sobered by their life in the front line. Very many found God for the first time, and amid the clash and clang of the battlefield the Man of Galilee became a real Person to them.

Now what are such men going to do when they return home and what will they find when they enter their home Churches? Will they find the Church itself purged of its dross and pettiness, and will they find Church people ennobled by their enforced sacrifices of the past two years,—sacrifices which were many times tripled by the people of Europe? Will there be the same bickering jealousies, the same quarrelling over trifles, the same attempt to dominate by an autocratic few, such as they knew in the old days "before the war?" Or will those boys, who have been made conscious of their duties to Man by the perils of the field and who are accordingly resolved to live henceforth in loyalty to ideals and principles,—will they be satisfied by a churchly emphasis of certain ideas which had really become obsolete years ago and which no longer satisfy the demands of the new age into which we have been ush-

ered? "When Johnnie comes marching home" will he "feel at home" in his home Church, or will it "get on his nerves" by reason of its never-ending jangles and sectarianism? Have our Christian people at home risen to the spiritual heights attained by many of the boys who fought at Chateau-Thierry or Murmansk? Have they come to hate *selfishness* or *cowardice* or *stinginess* or *boastfulness*,—the sins worst hated by the soldier? During the trials of war have they experienced the baptism of the Spirit as our boys did that of fire? These questions are worth pondering.

The other evening I put two questions to an officer of the line who had seen no service abroad, and the first was this: "What do you think is the sentiment of the soldiers in respect to the Church?" His reply was, "I believe they think more of it than ever." My second was this: "Suppose these boys return home to Churches which evince the same sort of sectarianism and factionalism that was common before the war. What then?" His answer was quick: "They will quit such Churches in disgust."

Of course we do not mean to say that this is precisely the situation in Church circles, or that all the boys from overseas will prove themselves spiritual crusaders. And yet there has been just enough of uncertainty in recent discussions to cause us to raise our questions. And it is because of the changed boys who are coming home that out-home Churches must take account of their spiritual stock. They must secure a new perspective of their real work in the world. Our boys were willing to risk their lives in defense of certain great ideas, chiefest of which are these: there is no place in our modern world for

militarism, and governments must be honest, as well as democratic, if they are going to continue. Now what are our Churches willing to fight for, if they hope to retain the allegiance of the heroes of the Marne? And what will they risk, as they continue to "preach the simple Gospel?" Are we "Christian soldiers marching (merely) as to war," or is our warfare real and insistent? Do we aim to put down autocracy in Pennsylvania or New York, as our boys did in Europe? And will we stand bravely for justice and honor in politics, and industry, and the social whirl, and in methods of Church work? Do we still think that our real concern is the repair of our Church carpets, or the payment of our Church debt, or the reputation of being "the leading Church of town," and do we still insist that architecture is of more importance than preaching the Gospel to Chinese or Teutons? Can we longer rest satisfied with merely making "Church members" and can we longer blink the fact that wars will continue to come just as long as Christian people refuse to put the ideals of Jesus Christ before the eyes of the world or His Spirit into the very heart of the world's life? Dare we longer camouflage greed under the name of tariff, and can we in all consistency pay the salaries of missionaries by money secured from child labor, or by some other equally questionable method? Or are we ready at last to preach a big gospel to big men, and to attempt to do in real earnest the greatest work of all times: redeeming the world of *all* its evil and making the Son of the living God the world's safest guide and best savior.

11th Regt. F. A. R. D., Camp Jackson, S. C.

THOUGHTS AT THE CONFERENCE ON CHURCH UNION

It is a curious circumstance that any important position in which he finds himself is likely to remind the writer of things read by him perhaps many years before. The recent Conference on Church Union, held at Philadelphia, Dec. 4-6, at which he was present as one of the delegates representing the Reformed Church, had the effect of causing him to remember, in particular, two passages, which may suitably be used as the basis of his impressions and recollections on the occasion of this very significant and important gathering. The one occurs in Guizot's "History of Civilization," a book read by him in 1877. The passage, which he has taken the pains to look up, is as follows: "In all great events, how many unknown and disastrous efforts must have been made before the successful one. Providence, upon all occasions, in order to accomplish its designs, is prodigal of courage, virtue, sacrifice,—finally, of man; and it is only after a vast number of unknown attempts apparently lost, after a host of noble hearts have fallen in despair, convinced that the cause was lost, that it triumphs."

The other consists of a certain utterance of Matthew Arnold's or, rather, of a certain comment upon it. Matthew Arnold had said that "in the making of a literary masterpiece two powers must concur,—the power of the man and the power of the moment." The comment upon this dictum is as follows: "This is true not only of art, but of any kind of intellectual or moral achievement. The sufficient force, at the inopportune time, fails of effective action; the right moment, lacking adequate direction, slips into the gulf of time unrecorded because uneventful. But the concurrence of the man and the moment means a new advance in the life of humanity."

Whether the Conference on Organic Union proves to be successful or not in accomplishing its object, it has at least this omen in its favor, that it has been preceded by many unsuccessful attempts to bring the same desired result. How strong, earnest and persistent a desire there has been, especially within recent years, to escape from the differences and divisions by which the various denominations of Protestantism are separated from each other,—differences

and divisions apparently so natural and unavoidable in their origin, but universally felt to be in many respects so undesirable and disadvantageous in their actual operation. How many attempts there have been to unite these denominations, or some of them, together in one body. The writer has been a witness of, and a participant in, some of these efforts; he may say of them, "quorum pars parva fui." Some years ago he was a member of the commission representing his Church in the movement to bring about a union between the two Reformed Churches. For reasons not needing to be mentioned here, it was not successful. Some years afterwards he was one of the representatives of the Reformed Church at the preliminary meeting, held in Carnegie Hall, New York, at which the first steps were taken towards the formation of the Federal Council of the Churches of Christ in America. After the formation of this body, he was present at its first meeting at Philadelphia, and, four years afterwards, at its second meeting in Chicago. This movement was a successful one of its kind; it was a great step forward; the Federal Council has by its work justified its existence. It is, however, a federal, and not an organic, union; it did not diminish the number of denominations; it left, indeed it was one of its merits and advantages that it left, each of the various denominations altogether intact. A few years ago the writer was chairman of a commission representing the Reformed Church in a movement for organic union; a movement which, if successful, would have united the Presbyterian and the Reformed Church together in one body. It fell to his lot to speak in behalf of the proposed union before the General Synod, and to explain it to his own Synod and Classis, when the question of approving it came before these bodies. This, also, for reasons not needing to be mentioned here, came to naught. Other movements have in the meantime taken place in other quarters; as that for the union of the Congregational, United Brethren and Methodist Protestant Churches. This, also, was unsuccessful. We mention these things partly because they indicate the existence of a powerful and irrepressible desire for union on the part of the various denominations of

Protestantism, and partly because they seem to afford an illustration of the law pointed out by Guizot; whereby, as regards the bringing about of any great event, many unknown and unsuccessful attempts must have preceded and prepared the way for the final and successful one.

Indications are not wanting that this latest attempt at organic union may possibly be the successful one. This is not merely because of the large number of denominations represented at the Conference; all the principal Churches were represented there; there were 17 in all; and all the members of it, even those who were apparently the most separated from the rest, were evidently animated by the same desire to escape, in some true sense, from their differences, and to be united together, in some real way, in one body. It is chiefly because of the particular time at which the Conference met; a time signalized by such a concurrence as has not been characteristic of any previous movement of the kind; a concurrence of the movement and the "hour." All the great events of history, it would seem, take place in accordance with what may be called the Law of Concurrence. No great thing can ever be done, or can take place, except at the proper and appointed time. When this Conference was held, circumstances were not wanting which seemed to indicate that the appointed hour was at hand, that the time had arrived, "yea, the set time," for the accomplishment of the desired object.

Looking out upon this Conference and reflecting upon the remarkable concurrence which has just been mentioned, the writer was led to think of two words in the Greek New Testament, which are rendered into English, in our version, by the one word "time," though they are, in fact, so different in meaning that each might well be rendered by a different word. The one is "*chronos*," from which we derive our words, chronic, chronology, chronometer, etc., and signifies time simply with reference to the duration of it, as when it is said "time flies," or, "after a long time." The other is "*kairos*," signifying not so much time in general as "a time," in particular, i. e., a conjecture, a crisis, an opportunity. The *kairos* is a special product of the *chronos*. It requires a great deal of *chronos* to make a single *kairos*; a great deal of time in the one sense to make "a time" in the other. *Kairos* is the word used by Paul when he speaks of "redeeming the time." In one instance the two words occur together and are therefore of necessity translated differently. It is the passage in which our Saviour says to His disciples: "It is not for you to know the times (*chronos*) or the seasons (*kairos*)."¹ Here, as Trench observes in his "Synonyms of the New Testament," the "seasons" or *kairoi*, "are the joints, the articulations in that time, the critical, epoch-making periods, foreordained of God, when all which has been slowly, and often unmarkedly, ripening through long ages, is mature and comes to the birth in grand decisive events, which constitute at once the close of one period and the commencement of another."

Such conjunctures or crises occur from time to time in the world's history. Such a "time" or crisis was the recognition of Christianity as the religion of the Roman Empire; such a conjecture was the Reformation; such, also, was the French Revolution. Above all, such a crisis is that in the midst of which we are living now; a world-crisis, brought about by a world-war; the magnitude and the momentous character of which it is exceedingly difficult for us to realize. It belongs to the idea of such a crisis that things become possible then which had not been possible before, because the "hour" for them had not come. In looking out upon this impressive Conference and observing the proceedings of it, the writer was conscious of witnessing a great *kairos*; what was being done seemed to him a conspicuous illustration of what St. Paul means by "redeeming the time,"—a phrase which is indicated by the Revised Version, would be more correctly rendered "buying up the opportunity." This is what the Conference was doing; it was by its labors purchasing the opportunity.

What makes this Conference one of unusual and extra-

ordinary importance, and invests the movement in behalf of organic union of the Churches with a hopefulness not belonging to any previous similar effort, is just this circumstance of the *time* at which it occurs. It is a time at which great changes are possible and necessary, both in State and Church. It is probable that, as a result of this conjuncture, there will be, in the sphere of the State, a new social and industrial order; God grant that it may be so. It is probable, also, that it will produce great changes in the Church. Such changes, more particularly in the form of some real and organic union of the various denominations of Protestantism, are greatly to be desired. We have not been sufficiently mindful of St. Paul's words, "forgetting the things which are behind." We have been "harking back," too exclusively to a comparatively recent past, to the time, namely, from which our differences and divisions date. While there is "one Body and one Spirit," while, as was made manifest at this Conference, all the various evangelical Churches are "of one mind," yet we seem to be helplessly subject to the embarrassing and injurious influence of differences from which we would gladly escape. It is perhaps not too much to expect emancipation, in some true sense, from these, as a result of the crisis to which we have come; not too much to expect, as the ultimate result of the present movement, a Church of the Future; the beginnings, at least, of an American Church, freed from encumbrances by which it has heretofore been hindered, and at liberty to work out, all working together, its own peculiar problems.

One thing, however, is to be remembered. There may be a Church of the Future; but, whatever it may be, it will be a Church, also, of the Past. There will be no breach of continuity. In one sense, "harking back" is injurious; in another, it is beneficent and necessary. We may not hark back, exclusively or chiefly, to any recent period, especially to the period which has given us our differences; but we may and must hark back to the real beginning of the process, to the period which makes us what we are and gives us the unity we possess. Nothing is so determining, so final, so conclusive, as the true beginning of a process. No institution can get away from its foundation; least of all an institution of which it is divinely written that "other foundation can no man lay." It may get away from certain incidental and undesirable consequences of a necessary attempt at reconstruction and renovation; but not from its foundation. No age in the history of the Church can take the place of the age of the Apostles. Is it not "upon the foundation of the Apostles" that the whole structure of the Church is built? This is the true doctrine of Apostolical Succession which, in some form or other, is held by every branch of the Christian Church; that is, every Church needs and must have some means of convincing itself that the Gospel preached by it to-day is the same Gospel that was preached by the Apostles. One of the important distinctions we learned from Dr. Schaff was this: that, while no previous age in the history of the Church can be reproduced and repeated, while there can be no *repristination*, in this sense, yet every genuine forward movement in the Church's history is necessarily conditioned by a return to the beginning, to the times of the Apostles. As an army, marching into a hostile country, must by all means maintain its connection with its base of supplies, so the Church, moving forward in the history of the world, and continually encountering new situations and new problems, must always maintain its continuity with the past, its communication with its base of supplies, its connection with the age of the Apostles. We must sail forth into the future, but we must so sail forth as still to be anchored to the Past. Once, when this simile was used in a public address, the obvious criticism was made, that it was impossible to sail forth and to remain anchored at the same time. To this the equally obvious reply is, *Omne simile claudicat!* every simile halts; no simile can be expected to go "on all fours."

This is the paradox, that the Church must free itself from bondage, and still remain bound; that, while becom-

ing different, it must not, in any fundamental sense, be different from what it has been; that it must maintain its continuity; that, while it becomes the Church of the Future, it must still be the Church of the Past. By this shall the genuineness of the present movement reveal itself, and

by this sign it shall conquer, if, while sailing forth into the Future it still remains anchored to the Past; if, while remaining anchored to the Past, it still sails forth into the Future.

J. S. K.

CASTING PEARLS INTO THE ATTIC

Conversing one day with a prominent minister about the varied appeals and propositions coming to the minister's desk through the mails, he said, "All letters that come to me with one-cent stamps on them go into the wastebasket unopened." I do not know whether he desired to impress me with his business acumen or his stupidity. Pearls are found occasionally in oyster shells, and likewise pearls are found sometimes in one-cent stamped envelopes. One of the best essays I ever read on "Success" was an advertisement.

It is true, however, that many pearls are thrown into the attic, especially when those pearls are found in the form of reports. "Report of Proceedings of the," etc., etc., are titles that insure a speedy journey to the attic library, there to repose until fuel is badly needed.

Much of the material in reports of the proceedings of social, economic, religious, etc., bodies is valueless to the average minister or layman, and yet there often are passages in these reports of great value. I found certain sections in the report of a brewers' association (I am not a stockholder) which were very illuminating.

Some time ago there came to my desk a book which was not a book. It "felt" like a book, it had the appearance of a book, it had pages like a book, but it was not a book—no; it was a report! Report of the "Foreign Missions Conference of North America." But it didn't go into the attic. No. It received a respectful and joyful audience, as did its predecessor.

It was a book—no, report—filled with missionary pearls. The work of Foreign Missions for one year throughout the world, all at one's hand. Surely this should be a prize for any one who is a stockholder in the Kingdom of God. It is filled with information of the utmost value to any minister or layman who is interested in Missions. From the trials and problems of the lone missionary in the jungles of Africa up to the trials and problems of the secretaries of the Boards—all are set forth. The plans, hopes, projects of the Boards are portrayed. Almost every phase of the foreign mission work is touched upon, briefly, but forcefully. No one has a real knowledge of the vastness, scope, and significance of Foreign Missions until he has studied this report. That Foreign Missions have any connection with international relationships seems most unlikely; yet this report shows that they do play most important parts.

The best thought of the brightest and most renowned leaders in Foreign Missions is summarized. The report is just filled with suggestive material for sermons.

Last, but not least, by any means, is an excellent address on "The Distinctive Contribution of the Churches of the Reformation to World Evangelism," by Prof. George W. Richards, D. D.

This report will amply repay careful study. If this pearl is in your attic, go after it at once. W. C. R.

A HYMN TO THE TRINITY

BY THE REV. SAMUEL Z. BEAM, D. D.

God the Father, Love divine,
"Let Thy light within me shine;"
Let me see Thy smiling face,
Beaming with Thy sovereign grace.

Jesus, Savior, Son of God,
In the path Thy feet have trod
May I ever follow Thee,
Till in Heaven Thy face I see.

Holy Ghost, my heavenly Light,
Guide my way through sin's dark night,
Be my Comfort in distress,
Make me grow in holiness.

Father, Son and Holy Ghost,
In Thy triune Name I boast;
May I love Thee and adore
Thy great Name forevermore.

HOME AND YOUNG FOLKS

GOD'S WILL

A New-Year Message

I asked the New Year for some motto
sweet,
Some rule of life by which to guide my
feet;
I asked and paused. It answered soft and
low:
"God's will to know."

"Will knowledge then suffice, New Year?"
I cried,
But ere the question into silence died,
The answer came, "Nay, this remember,
too,
"God's will to do."

Once more I asked, "Is there still more to
tell?"

And once again the answer softly fell,
"Yes, this one thing, all other things
above,
"God's will to love."

—Selected

ANGELS CAN DO NO MORE

The minister had been giving little talks
to the children before the regular sermon.
One of the little boys was moved to ex-
press his estimate of the kindly notice

thus taken of them, so he wrote the fol-
lowing note:

"Dear Pastor: I preachte your preach-
ing to us. I think you do the best you
can. Tommy."

A GLAD NEW YEAR

Make it a glad one, Thou dear Lord,
To whom the years belong;
Make it a happy year, all crowned
With love, and praise, and song.
Fill it, yea, let it overflow
With loving gifts from Thee;
And best of all, dear patient Lord,
A grateful heart would be.

WHEN THE BOYS COME HOME

A Challenge to the Churches

The boys are already coming home from the camps and overseas. They will be given a royal welcome. Celebrations are being planned on a large scale. Nothing will be too good for the heroes from France.

But what part is the Church to have in this reception? Is it simply to add to the social fetes or is it planning for a welcome that shall be deeply religious in its significance and character?

The Churches will be asking how they can best serve these young men.

There is one point at which the Church can render a most valuable service to many of them. The paramount question in their minds will be as to what they are to do when they return to civil life. The Government recognizes that this is one of the most serious questions connected with demobilization. Many of these men are the choicest men in our Churches. They ought to have our help with that question.

The General War Time Commission of the Churches and the National War Work Council of the Young Men's Christian Association have taken cognizance of this situation and have appointed co-operating committees to present to these young men the opportunities and claims of Christian service. These committees plan to bring the call of the Kingdom to hundreds of the best men in the camps at home and overseas. They will work through the chaplains, the religious work secretaries, the pastors near the camps. They will send into the camps ministers and missionaries to present the opportunities of the Kingdom and to urge men to give themselves to its service. Men will be sent abroad to carry on the work. Literature is being prepared for immediate and wide distribution.

Experience has demonstrated that many men are ready to listen to this appeal. Scores have already responded in the camps, at home, and among the English troops in France. The committees feel sure that they can lay hold upon many of our choicest young men. But, after all, the determining factor in many cases will be the attitude of their own Church and pastor when they return home. The co-operating committees, therefore, join in a most earnest appeal to the pastors of our American Churches to help the men in reaching a wise decision. If the pastors will make a point to see their men who are pre-eminently qualified for this work as soon as they return, discuss with them the question of their future careers and press upon them the opportunities and claims of the Kingdom, many of them will be led to dedicate their lives to the service. They have dedicated their lives to a great cause. They can now be led to rededicate them to a greater.

We shall thus render these men a valuable service in helping them to find their places. We shall render a great service to the Kingdom, which sorely needs a large number of the choicest and ablest men at once. The need is unspeakably great both in the home land and in the non-Christian world. The forces of the Church are sadly depleted at home and abroad. The demand for men is far in excess of the supply. One Foreign Board is asking for ten hundred new men for one field alone. The war has created an opportunity in the non-Christian world beyond anything we had dreamed of. The need in America for strong Christian leaders has never been so imperative. If we are not to lose the results of the war, and if the world is not to suffer a lapse in its moral life such as has almost always followed the wars of the past, the Christian forces of the world must be greatly strengthened. Many of these men who have fought for the liberty of the world will respond to a call to preserve the fruits of their victory

if the case is rightly presented to them.

If the Church will rise to its opportunity now, it may easily secure that strong, able, virile leadership which will enable it to meet the demands of the new day.

We appeal to the pastors and the Churches to heed this opportunity.

Frank W. Padelford,

For the General War Time Commission of the Churches

George Irving,

For the National War Work Council of the Y. M. C. A.

RECONSTRUCTION

(In Six Steps)

By Stanley LeFevre Krebs

STEP I

Proud Kaiser Bill
Marched up a hill
To win world-wide renown, Sir;
But that same Bill
Rolled down that hill
And smashed his sword and crown, Sir.

STEP II

Our battling Yanks
With fourteen tanks
Took forty thousand Huns, Sir;
But all the Huns
With all their guns
Ne'er put one Yank to run, Sir.

STEP III.

The Bolshevik
Did try to stiek
Their red flag up on us, Sir;
But great and small
At Carn'gie Hall
Did crush it in a muss, Sir.

STEP IV

When a million men
Come home again,
What will our lassies do, Sir?
They'll scoop big parts
From all those hearts
And live therein right through, Sir.

STEP V

Sure all can brag
Of Freedom's flag!
It's bound to fly on high, Sir;
Till every blot
And dirty spot
Is swept from earth and sky, Sir.

STEP VI

So quit your grouch!
Don't be a slouch!
Just lend a hand—
United stand,
But pull your patriot best, Sir;
And God will do the rest, Sir.

NEAR POETRY

The mercury is going down
A trifle every day;
Ere long it will be cool enough
For Arabella Gladys Fluff
To lay her furs away.

—Fifty-fifty

The mercury will sure decline,
Of that we're all aware,
And soon the fall its tale will tell
And day by day we'll note the smell
Of moth balls in the air.

—Yonkers Statesman

Our overcoat from out of pawn
Is covering our slats;
Now mother dear and Uncle Jake
Are trying very hard to make
Preserve with green tomatoes.

—Jamestown Telegram

CHRIST MAKES ALL MEN FREE

By Rev. Thomas Wilson Dickert

Tune, "Battle Hymn of the Republic"

In the harbor of our country stands a statue large and fair,
Which the friendship of two nations long ago erected there,
That the world might learn the lesson which its torch is meant to bear:
How Christ makes all men free.

CHORUS

Glory, glory, hallelujah!
Glory, glory, hallelujah!
Glory, glory, hallelujah!
Our Christ makes all men free.

At the gateway of the nation that's the marvel of the world,
'Gainst this emblem of true freedom ocean's waves in vain are hurled
As in blazing light its motto to the nations is unfurled:
That Christ makes all men free.

It has been a lamp of safety to the ships upon the sea,
And it signifies the blessings God would give humanity;
It will ever be the guardian of world-wide democracy,
For Christ makes all men free.

As a harbinger of peaceful progress it has ever stood;
And, though war has cast a shadow o'er a world now drenched with blood,
It points forward to the day of universal brotherhood,
When Christ makes all men free.

Christianity's the culture which the world shall ever need!
'Tis the statue's silent message that men everywhere should heed:
Whom the Christ shall crown with freedom, they shall e'er be free indeed;
Yes, Christ makes all men free.

THE CHAPLAIN

Dedicated to Captain Harry Nelson Bassler

By Major C. J. Smith

103rd Ammunition Train, American Expeditionary Forces, France

Few people outside of the army can realize what a big place in the life of the men at the front is filled by the Chaplain. But there are in France to-day men numbered by the thousands who, in after years, will look back on the day when words that fell from the lips of their Chaplain sank deeper into their lives than ever did preacher's words before and who will reckon a change in their lives from the day the words were uttered.

The real army Chaplain is not what folks outside of the army might picture him. He does not walk around all week long with a sanctimonious air nor hold himself aloof from the places where the men gather, nor their pastimes, nor indeed their work.

He is first of all one of them, is the real Chaplain, and it is to the Chaplain's quarters that soldier boys can be seen going at all hours of the day and night. And what a wide variety of matters they bring to him for counsel and advice.

Men worried over business affairs at home, boys who have received news of the sickness or death of loved ones, others perplexed at unlooked-for turns in their affairs of the heart, still others worried over financial matters—all find their way to the Chaplain in the wake of still others with troubles and trials and tribulations that run the entire gamut of adversity or hard luck—call it what you will.

And there, in the seclusion of his tent, or dugout, or along the roadside during a halt or even up in the front line trenches

on the eve of a big push, they receive the comfort of a friendly talk, a pat on the back, a word of advice or the offer to write this or that sort of a letter. The real Chaplain is just like a father with a great big family of lively boys—and that's all an army is, a great big family of boys.

And it remains to be said, and truthfully said, that in the army more men go to Church than in civil life. Why? That's a different story. But many a fellow has had the experience of being surprised at himself as he joined with the Chaplain in the singing of familiar hymns at an open-air service to find how readily memory recalled the words of the hymns of his boyhood Sunday School days, and not a few have been equally surprised to learn how these same words of the familiar old hymns had entirely slipped beyond recall.

The army Chaplain with a congregation made up entirely of young men has a wide latitude in his choice of texts and a still wider latitude in his handling of his texts. He can and surely does talk straight from the shoulder. He has no stately edifice in which to frame his setting, no majestic organ to sway his hearers hypnotically prior to his sermon, nor a choir to add its inspiration to his service. He stands stripped of all the modern stage setting of the present day house of worship. He stands alone with men, and stands mighty close to them.

Reddened eyes and tear-washed cheeks are not at all uncommon when the real army Chaplain raises his hands for his benediction. He talks to no creed, for the army congregation knows no creed, no sect, and Jew, Protestant and Catholic sit side by side when the army Chaplain talks.

No regulations aid him, for soldiers are free to choose for themselves in the matter of Church services, and yet, let it be said again, that more men go to Church in the army than do in civil life. The army Chaplain fills a place that would be an aching void without him.

ABOU BEN BAD MAN

(With apologies to Abou Ben Adhem!)

A War-Profitteer (may his tribe decrease!)
Awoke one night from a nightmare of peace,

And saw within the moonlight of his room,
Making it rich and like a fire in bloom,
The Devil, writing on asbestos foil,
The names of those paid for unrighteous toil.

Exceeding wealth had made Ben Bad Man bold

And wishing to know what the book did hold,

The Profitteer quick to the Devil said:
"What writest thou?" Old Satan raised his head,

And spake, "The names of those who cheat the poor,

And politicians with the dollars lure,
Then to keep the public from getting wise,
They poison the people with bluffing lies,
Forgers, robbers, thugs who murder for gold,

Who rob the grave and burn the orphan fold."

"And is mine one?" asked Abou. "Nay, not so,"

Replied the Devil. Bad Man spake more low,

And said, "Oh, thou from storm-swept Hades sent,

Write me as one who cheats his government."

The Devil wrote and vanished. The next night from Hell

He came again, and with a great awakening fell,

And showed the names whom hate of God had cursed—

And lo, the Profitteer's name was the very first!

—Carl Andreas Hansen,
in the St. Paul News.

A PRAYER FOR JIMMY

Dear Lord, excuse Jim Banks and me
For hitting Auntie Griggs when we
Threw snowballs at the cat, because
We did not know where Auntie was!

Jim Banks and me are sorry, Lord,
For drawing teacher on the board,
And after what we got, we do
Need no more punishment from you!

Excuse Jim Banks especially,
Because his mother's dead, and he
Just heard of You the other day,
And is too bashful yet to pray!

But You would like him if You knew
Jim Banks as well as we all do.
And if you have some clothes to spare,
Remember him, for he's quite bare!

And Jimmy's hat is straw and old,
You know the weather's pretty cold,
And Jimmy's ears stick out into
The weather, and his nose gets blue!

Dear Lord, please do the very best
You can for him. I've got a vest
And sweater on the closet shelf
That I'm going to give, myself!

And beg your pardon, Lord, and pray
My soul to keep; and Jimmy may
Be President some day, and then
We'll all be proud of him. Amen.

—J. W. Foley

MOTHERS AND MINISTERS

For years past a lament has been heard in the Churches over the lack of young men for the ministry. For some years, in our own General Synod, the supply of ministers has just about kept pace with the losses through death and disability. Now that the great war is taking from our colleges and seminaries so many of the students who had been looking forward to the ministry, the situation is becoming desperate. If many of our established churches are not to be left permanently pastorless, to say nothing of the needs of the mission fields, both home and foreign, we must find more boys and young men who will give themselves to this work. Where shall they come from?

There is only one source to which we can look for an adequate supply. This is the Christian homes in our Churches. Christian parents must learn to dedicate their sons, especially the brightest and the best of them to this great and blessed work. Especially must this great duty and responsibility be laid upon the hearts and consciences of the Christian mothers in our homes.

—Church Work and Observer

WHEN I GO HOME

A little while and then the summer day,
When I go home.
'Tis lonesome winter now, but 'twill be
May

When I go home.
Beyond the gloom of moor and fen I see
The welcome warm of those who wait for me.

Work ceases not in sunshine or in shower
Till I go home.
But in the stillness of the twilight hour
I dream of home.
And when the night wind moans across the
world,
I feel nor dread of dark nor chill of cold.

All will be well and all be happiness
When I go home—
The wanderings all o'er and loneliness
When I go home.
There will be light at eventide for me—
The light that never was on land or sea.
—British Weekly

THE THRILLING MESSAGE

By John Franklin Bair

(Written November 11, after hearing the news that the armistice had been signed. It was recited, during the afternoon of the same day, to an immense audience at Bre-men, Ohio.)

On the eleventh of November,
While the people lay asleep,
To our shores was brought the message
O'er the broad and briny deep,
That the foe, who had against us
Fought with heart and hand and mind,
Had the Allies' terms accepted,
And the armistice had signed.

Then the people were awakened
By the clanging of the bell
And the thrilling blast of whistle,
Pealing forth to gladly tell
Ev'rywhere the news, so thrilling,
Of the glorious victory,
How the cause of right had triumphed,
And had set the captives free.

Multitudes of people listened,
Under cover of the night,
To the reading of the message,
Hearts o'erflowing with delight;
Then gave vent to demonstrations
Of that joy which no one knows
But he who for justice battles,
And then triumphs o'er his foes.

The long weary war is over,
And "Old Glory" once again,
Still unstained, is floating over
Millions of heroic men;
We have kept our sacred promise,
That our banner was unfurled
Not for selfish aims, but only
To bring freedom to the world.

On the battle-fields have fallen
Thousands of our gallant men,
Many boys who crossed the ocean
Never will come home again;
Underneath French sod they're sleeping,
Many miles across the main,
But we thank the All-wise Father
That they have not died in vain.

IS GOD DEAD, MUVER, THAT YOU CRY?

Clara E. Putnam

A quiet little trundle-bed,
A tired little tousled head,
A mother kneeling there at night
Too weary to put out the light,
With lips that stumble in their prayers
O'erburdened by a day of cares,
A sleepy little voice close by,
"Is God dead, muver, that you cry?"
How quickly childhood years have gone
By light and gladness swept along;
A soldier at his country's call
Gives youth and service, courage, all;
But while I kneel too sad to pray
I hear as if 'twere yesterday
A sleepy little voice close by,
"Is God dead, muver, that you cry?"

—Pittsburgh Christian Advocate

"WHY GO TO CHURCH?"

"Do you inquire, Why do I go to Church?" asks Mr. John Wanamaker, the great Christian merchant. "You might just as pertinently inquire, Why do I eat? or Why do I sleep?" In further reply, he said:

"I find one is just as necessary to my well-being as the other. I could eat well and sleep well, and yet be a very miserable man without the spiritual uplift that comes only from an attendance upon the Divine ordinances. Then, again, it is a great privilege to touch shoulders with the earnest Christian men who are interested in promoting Christ's Kingdom upon earth."

NEWS IN BRIEF

Prayer for a League of Nations

O God our Father, God and Father of all men, Hope of all the world, we give Thee thanks that Thou hast brought us out from the anguish and loss and deep shadow of war into the light and glory of victory. Thou has set us in a large place. But still we are helpless without Thine aid. O Thou Son of Man and Saviour of all, Thou light that lightest every man, shine upon us now, that we may see the way of Thy steps. O Thou Spirit of the Living God, ever brooding over the chaos of human life, to bring forth new and fair worlds, our hope is in Thee.

We remember before Thee our brethren in many lands, suddenly set free and lost in their strange new freedom. Save them from privation and death. Save them from disorder and anarchy. Enable us to find ways of ministering to their necessities. Send relief, O Lord, to all men, women, and children in need, and help us to see in them our Lord Christ, Whom we may serve.

Grant Thy blessing, we beseech Thee, to the representatives of the nations assembled to make the terms of peace. May the Spirit of the Lord rest upon them, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowing and fearing the Lord. May they be quick to discern the way of perfect justice, free from all selfish and partisan motives, impelled by the one desire to work out the righteousness of God, that wrong may stand forever rebuked, and truth and fair-dealing be vindicated. Especially do we pray that they may be enabled to establish a true and lasting fellowship of peoples, a League of Nations, founded on justice and truth, whereby through all the world peace may flow as a river, and righteousness as the waves of the sea. Out of all the confusion and clash of interests of this present time, out of all its hopes and fears and strivings, bring, we beseech Thee, that Kingdom of God of which Thy prophets have sung, and for which Thy saints have prayed, throughout the ages, when all the world shall walk in Thy light, and all men and nations shall have fellowship one with another, and the world itself shall be established in righteousness and peace and joy, through the grace of Thy Holy Spirit, and to the glory of Thy Holy Name. Amen.

CHANGE OF ADDRESS

Rev. W. C. Slough, from Allentown, Pa., to Mercersburg, Pa.

Rev. L. C. T. Miller, from Loysburg, Pa., to No. 1242 South Jackson street, Louisville, Ky.

Rev. A. S. Lenhart, from Jeannette, Pa., to Delmont, Pa.

The call to the Summit Hill, Pa., Charge has been declined by Rev. W. H. Snyder, of Altoona, Pa.

Mr. H. W. Dietz, the wide-awake Superintendent of Zion Sunday School, York, Pa., has issued a 1919 calendar containing a fine sentiment by President Wilson.

Rev. Harry J. Donat, of Macungie, Pa., is recovering from a very severe attack of influenza. Mrs. Donat also suffered from a mild attack.

During the past year the student members of the Missionary Union, Moody Bible Institute, Chicago, contributed \$3,205 for Missions, Foreign and Home.

It is a pleasure to report that Mrs. Pierce E. Swope, of Lansford, Pa., is convalescing after a serious attack of bronchial pneumonia.

Start the new year right by helping to boost the "Messenger" and taking more W. S. S. And may every reader and friend enjoy a year of rich blessing.

Rev. John S. Adam, of Mechanicsburg, Pa., has accepted the call to Silver Run, Md., and will enter upon the discharge of his duties in his new field of labor, January 1.

Chaplain A. V. Casselman, pastor of Calvary Church, Reading, occupied his pulpit on December 22, being home on a short leave of absence. He spoke at the White Gift Christmas service in the morning and preached in the evening on "The Soldier's Religion."

The excellency of Reformed institutions

as compared with others is again shown in the fact that out of a total of 65 colleges in the Eastern District having units of the Students' Army Training Corps, Ursinus College, at Collegeville, was ranked second by the War Department.

Rev. Dr. S. R. Wagner, of the Second Church, Reading, Pa., appeared in his pulpit for the first time in six months, on December 22. He was the recipient of numerous congratulations from members and friends of the congregation. Chaplain Wagner was mustered out of the service two weeks ago.

The Men's Brotherhood of Christ Church, Bethlehem, Pa., Rev. Henry I. Stahr, pastor, gathered a fund for Christmas checks for the boys in the service from that Church, and a neatly printed card containing the best wishes of the Brotherhood was sent to each young man with a check for \$10.

Rev. Henry Gekeler, D. D., of Wooster Avenue Church, is General Chairman of the Federated Campaign of Evangelism in Akron, O., which is planning to rally the laity of the Church to an organized soul-winning campaign for 40 days preceding Easter, as well as arranging for special services during the week of prayer, factory meetings, Sunday School evangelism, etc.

"Bells of Joy," a service ringing with the true Christmas spirit, was rendered by Salem Sunday School, Shamokin, Pa., Rev. J. S. Heffner, pastor. The attendance was good and the offering for Bethany Orphans' Home liberal. The pastor was presented with a substantial purse as a gift from the congregation.

Zion's congregation and Sunday School, of Ashland, Pa., Rev. I. M. Schaeffer, pastor, had a blessed Christmas. The dawn service was well attended. The service by the Sunday School was a signal success. The offering for the Orphans' Home was \$208.58, exceeding that of last year by \$67.

The entire Church will be grieved to

learn that Joseph W. Richards, the only son of Prof. and Mrs. George W. Richards, of the Lancaster Theological Seminary, who has suffered from serious nervous troubles for two years, died on Christmas Eve, at the age of 27. Funeral services were held at the home of his parents in Lancaster on December 28, at 10 o'clock.

Corporal Merrill W. Yost, son of Rev. Calvin D. Yost, Librarian of Ursinus College, who was wounded in the Argonne drive, on November 6, was among the earlier troops returned to this country. His wound, which is in the left hand, is nearly healed, but he will be minus the index finger. He enjoyed a 5-day furlough at home over Christmas.

NOTICE—The Sunday School Board has 200 copies of a one-time largely used Song Book for the Sunday School. It is entitled, "Sowing and Reaping," by the late J. H. Kurzenknabe. These copies are in good condition and the Board will be glad to send them, without charge, to any school that can make good use of them.

Is a slump in morals and spirituality inevitable after the great war? Are there any evidences now of serious moral and spiritual decline? What should the Church do to avoid such a slump or to mitigate its lamentable effect? These pregnant queries have been submitted to a number of "Messenger" readers, and their interesting replies will be given next week and the week following. Don't miss the "Messenger."

The "Allentown Morning Call" says that "it is hard to find in the entire city a busier man than the Rev. Dr. J. M. G. Darms, pastor of Salem Church, the largest Reformed congregation in the United States, but that with all his duties Dr. Darms has found time to master French, having been a delighted and successful student under the direction of Prof. Fieuaff."

Rev. Dr. Eli Keller celebrated his 93rd birthday anniversary on December 20 at his home, 1312 Chew street, Allentown, Pa. He is one of the oldest ministers in our Church. Last week he was visited by his old friend, Dr. James I. Good, of Philadelphia. Five years ago he suffered a stroke of paralysis and has since suffered considerably, and is continuously confined to his room.

Grace Church, York, Pa., Rev. F. A. Rupley, pastor, recently suffered the loss of three of its most useful young people: John B. Riddlemoser, aged 30, Mrs. Elizabeth Reisinger Huntsman, aged 28, and Mary Magdalena Wilt, aged 22. All of the 57 young men in the service from this congregation have been spared, except Sgt. Major E. Clare Rebert, who was wounded on September 30.

January 1, 1919, marked the 100th anniversary of the birth of the eminent Church Historian, Dr. Philip Schaff, at Chur, Switzerland. It is certainly fitting that reference should be made in our Churches to the life and labors of this great servant of God, who served our Church with such distinction and whose labors as an apostle of Church unity will be increasingly appreciated in this new era upon which we have entered.

The Women's Organized Bible Class of St. John's Church, Schuylkill Haven, Pa., Rev. M. A. Kieffer, pastor, surprised their teacher, Rev. Mr. Kieffer, and Mrs. Kieffer, on Friday evening before Christmas, when 50 members and friends called at the parsonage. They presented the teacher with a golden oak rocker and Mrs. Kieffer with

table silver and linen. The class provided refreshments and remained until after 12 o'clock. The evening was an inspiration to all.

The Sunday School of Zion Church, Stroudsburg, Pa., Rev. E. W. Kriebel, pastor, held its Christmas festival, Christmas evening, in the Sunday School auditorium. The service, "Bells of Joy," published by the Board, was used and proved its worth. Separate programs were rendered by the Beginners, the Primary and the Junior Departments. The offering was given to Bethany Orphans' Home. The pastor was remembered with a well-filled purse of gold.

Ursinus College will admit, on January 6, both former students returning from the Army and Navy and new students presenting themselves for matriculation. The latter will be enabled to complete the first year's work during the remainder of the regular session and in the summer term which will follow. This provides an excellent opportunity for young persons who are prepared but who failed to get into college last fall. The cost to such students will be somewhat less than for the regular year's work.

The committee appointed by Pittsburgh Synod to select a candidate or candidates to be voted on by the Synod to fill the Chair of Practical Theology in the Theological Seminary at Lancaster, at a time to be designated by the actual retirement of Prof. Bowman, or by action of Synod, consists of the following: Revs. D. B. Lady, D. D., A. E. Truxal, D. D., R. C. Bowling, D. D., J. W. Pontius, A. B. Bauman, and Elders J. F. Truxal and Conrad Hohman.

On Christmas evening the Cottage Prayer Band met in the parsonage at Blain, Pa., Rev. E. V. Strasbaugh, pastor. After the service, the pastor and family were greatly surprised when one of the young ladies arose and voiced the sincere appreciation of the Church for the pastor's labors during the past year, presenting to him a purse containing \$25 in gold. The pastor almost felt like saying: "This is so sudden." But he fittingly acknowledged his gratitude for the fine spirit shown and hoped that the New Year might be mutually helpful in the work of the Kingdom.

In the absence of the pastor, Rev. Dr. Lewis Robb, who is taking treatment in the sanitarium at Battle Creek, Mich., the pulpit of Trinity Church, Wilkesburg, Pa., was filled, December 29, by the former pastor, Rev. Paul S. Leinbach, D. D., Editor of the "Messenger." At the evening service, Trinity Chorus, under the direction of Otho V. Stewart, rendered a cantata, "The Holy Land." Trinity congregation and Sunday School made the splendid Christmas gift of \$900 to St. Paul's Orphans' Home. It is a delight to record such generous giving on the part of these devoted people.

NO TONIC LIKE HOOD'S

Sarsaparilla For a Time Like This, After Influenza, the Grip,

When purified blood, rebuilt strength and regulated bowels are essential.

In the after-effects of influenza, the grip and other prostrating diseases, Hood's Sarsaparilla has remarkable health-helping effect.

It expels the poisons that have weakened and depleted the blood, causing pallor, anemia, flabby flesh and lax muscles. It is the standard blood remedy with a successful record of nearly fifty years.

Many people—it is really astonishing how many—need a fine, gentle, easy cathartic in these trying times. We recommend Hood's Pills, used in the best families, and equally effective with delicate women or robust men. Easy to take, easy to operate.

Franklin and Marshall College has been selected by the War Department for the organization of a Reserve Officers' Training Corps, and a military officer will be detailed for its supervision and training. Enrollment in the military unit will be voluntary. Those who enroll will receive uniforms and equipment. After the second year all enrolled students will be given compensation by the Government in commutation of subsistence. It is gratifying to know that the Students' Army Training Corps in Franklin and Marshall College was given a high rating and that the Government has selected this institution for further military training.

In the Marion, Pa., Charge, Rev. H. N. Smith, pastor, Christmas services were held December 24 and 25. The service, "Bells of Joy," was used at Marion, the music being well rendered. The liberal offering for the orphans was \$35. The pastor and family were remembered with cash, fruit and provisions. At Solomon's Union Church the service, "Joy to the World," was used. Here the "Flu" conditions handicapped the school. The offering, \$20.70, was, however, better than in former years and will be divided between two orphanages. Pastor and wife received cash and other gifts, which are very much appreciated.

Rev. H. N. Smith was installed December 8 as pastor of the Marion, Pa., Charge, by Revs. F. F. Bahner, D. D., A. C. Whitmer, D. D., and Joseph E. Guy, the latter preaching the sermon. He has been kindly received, and looks forward to a pleasant and profitable pastorate. After a vacancy of 9 months in the charge, there were some ends to be gathered up and some work to be reorganized. The pastor has made over 50 calls on the sick, but the charge has been fortunate, as there have been only two deaths among the membership since his arrival. Rev. Mr. Smith preached the Thanksgiving sermon at Solomon's and Marion. Special services are planned in the Marion Church, January 6-19.

In the Pleasant Valley Charge, East Pennsylvania Classis, Rev. F. W. Smith, pastor, Jerusalem congregation, at Trachsville, celebrated Communion on November 3. 185 communed. The offering for benevolence was \$66. On the previous day a class of 26 catechumens was confirmed, after passing a very satisfactory examination on the teachings of the Catechism. In the afternoon, on November 3, St. John's Church, Effort, observed Holy Communion, 66 participating. The offering was \$20. On November 10, in Salem Church, at Gilbert, Pa., 173 communed and an offering of \$76 for benevolence was given. Many were prevented from participating in the Holy Communion on account of influenza.

Rev. George W. Lutz, of Pennsburg, Pa., addressed the holiday meeting of the Allentown Rotary Club, at Hotel Allen, December 27. He was properly advertised as "a chaser of the blues." In the Christmas Number of "The Rotary Smile," published by the above club, Rev. J. M. G. Darms, D. D., contributes a most inspiring message, entitled, "A Rotarian's Christmas Soliloquy." At a recent meeting of the club, Dr. Darms acted as spokesman for the committee which presented to President Royal W. Weiler a beautiful tin automobile, and he is said to have grown so eloquent in his beautiful tribute of respect that Mr. Weiler could not refrain from interrupting with the interjection: "I wish my wife was present to hear this!"

In St. Stephen's Church, Lebanon, Pa., Rev. E. F. Wiest, D. D., pastor, very successful Christmas services were held by Church and School. The two services of the Sunday School were well attended. 397 persons were present in the rain Sunday night. Offering for the orphans was good. Pastor and family fared well, indeed. He was presented with a private

Communion set, and in the box he found an envelope containing \$26, which he is said to have appropriated also. Many gifts were also sent to the house. The people have proved themselves most appreciative of their new pastor and family and it is a delight to serve them. The Home Mission offering was nearly three times that of last year. Bills are being met promptly, and the future looks bright.

The Board's service, "The Star of Victory," was rendered in Christ Sunday School, Bethlehem, Pa., on Christmas evening. A large orchestra assisted in the rendition. On December 1 Bach's well-known Advent cantata, "Sleepers, Awake!" was acceptably rendered by Christ Church choir, the excellent solo work being done by Mr. Howard Bachman and Miss Mary Jenkins. The new electric organ blower was installed the first week in December and a new heating plant has been installed in the parsonage. Several of the deaconesses from Phoebe Home have done very effective work in nursing members of the families of Christ Church, during the recent epidemic.

At Fort Washington, Pa., Rev. C. A. Santee, D. D., pastor, the Christmas service by the Sunday School was held December 24. Notwithstanding the rain a good congregation participated in the service. "Bells of Joy" was used. The offering for the orphans was \$50. On Christmas morning an early service was held at which the pastor had the pleasure of announcing a Christmas gift to the congregation. When the tower was rebuilt and other improvements made to the Church edifice a few years ago, it was necessary to place a mortgage on the Church property. Early on Christmas morning a friend called and told the pastor that he could announce to the congregation that the mortgage had been "lifted." It was a gracious act and most thankfully appreciated by the congregation, a truly beautiful Christmas gift.

Sunday, December 29, was a red letter day in Salem Church, Doylestown, Pa. The pastor, Rev. L. V. Hetrick, who is serving as a Chaplain at Camp Upton, was present and delivered an address to the congregation. In behalf of the King's Sons and Daughters, he presented to the congregation a large silk United States Flag, which was received in appropriate words by Senator Webster Grim. The congregation in receiving the same stood; and, led by Mrs. Martin, pledged allegiance to the Flag and all it stands for, and joined in singing "America." This congregation has given a number of young men to the service, among whom are 7 members of the choir. The services on last Sunday were conducted by the Rev. Charles E. Schaeffer, D. D.

Special services of a very devotional and inspirational character marked Christmas Day in St. Luke's Church, Baltimore, Md., Rev. Atvill Conner, minister. A number of members gathered for a praise service at 6 o'clock in the morning. In the evening, at 7.30 o'clock, the Sunday School, members of the congregation and friends assembled in the Sunday School room and took part in rendering the service entitled, "Star of Splendor," with modifications to suit the school. Those having special parts did credit to themselves and their instructors. The decorations were by far the best ever seen in St. Luke's. The offering for Hoffman Orphanage was over \$40. Members of the school received the usual treat of candy. The pastor and family were kindly remembered by individual members and were presented with a well-filled envelope from the congregation.

In Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor, Christmas was fittingly observed. The Primary Department rendered a service of song and recitations on Christmas Eve. At 6 o'clock, Christmas morning, a large number of members and

friends gathered for the singing of the beautiful Christmas hymns and reading of appropriate Scriptural passages. At 7 P. M. the Sunday School creditably rendered the service, "Bells of Joy," to a large audience. The offerings for Bethany Home were \$181. This is \$60 more than ever before. There was a general exchange of gifts, the pastor and family being generously remembered. 25 in the Sunday School attended every Sunday and received diplomas or seals. One member has completed his 11th consecutive year, and is now a teacher in the school. Mrs. William H. Erwin recently gave a \$50 Liberty Bond to Bethany Church.

The December meeting of the Williamsport Ministerial Association was held on the 16th at St. John's Reformed Church, Rev. Wm. C. Rittenhouse, pastor. After the business meeting, an open meeting was held, at which time the Association was addressed by the Rev. Theo. F. Herman, D. D., on "The Moral Equivalent of War." The address was an excellent one throughout and was received with great approval by the audience. After the address a reception was tendered Dr. Herman and the members of the Association by the Men's Bible Class. Dr. Herman also delivered the sermon to St. John's congregation on Sunday evening, December 15. The members were greatly pleased with his message. On Wednesday evening, January 8, the Intermediate Missionary Society will hold an open meeting and tender a missionary tea to the Congregational Society. During the week of January 12-18, the Young People's Society will hold their week of prayer, the services opening with a special sermon to the young people by their pastor.

In Salem Church, Rohrerstown, Pa., Rev. A. Fred Rentz, pastor, the full fall program has been carried out in spite of the handicap caused by the influenza. The fall Communion was held November 10, a liberal offering made, and a large percentage of the membership communed. Home Mission Day was held November 17. Rev. J. Frank Bucher, of China, delivered an inspiring message, December 1. Christmas Day was ushered in with an early service at 6 A. M. The pastor read the beautiful little work, "The Story of the Other Wise Man," by Van Dyke. Old Christmas carols were sung by an enlarged chorus choir. These services, inaugurated by the pastor four years ago, have become quite popular and are attracting large congregations. On Christmas evening the Sunday School rendered the very fine service, "The Star of Victory," published by our Board. An appreciative congregation completely filled the Church auditorium and a large part of the Sunday School. The offering for Bethany Home was \$80.

In Trinity Church, Lewistown, Pa., Sunday, December 22, proved that rain is no barrier to people who are really in earnest, and after closing services people went home with glad hearts. In spite of the unfavorable weather the Every-Member Canvass was conducted. New officers for the Sunday School were elected. A Christmas party to the children of the Beginners', Primary and Junior Departments was given Saturday afternoon, attended by 50. The pastor spoke to the Junior congregation about "The Three Camels," and the subject of the Senior sermon was "The Christmas Christ." The Sunday School rendered the cantata, "Grandma's Christmas Eve." Every seat in the Church was occupied. The offering for the orphans at Womelsdorf was \$50. About 50 took part in the cantata, and it was regarded as the best ever given by the school. Early services were held Christmas morning at 6.30. About 100 attended. In addition to the beautiful Christmas selections by the choir, "The Heavenly Song" was sung by Mrs. Horn.

Holy Communion was administered in

the two congregations of the Denmark-Manor, Pa., Charge, Rev. Daniel Gress, pastor, on December 15. Owing to the inclement weather the services were not so well attended in the morning as at some other Communion, but at the afternoon Communion at Harrison City the attendance was as large as usual. 11 young people were confirmed out of a class of 20, in the morning at Denmark-Manor. A Christmas treat was given in both Sunday Schools of the charge. An offering for the orphans in St. Paul's Home was received, which will amount to considerably over \$100. 74 pupils were given rewards of merit for perfect attendance at Sunday School during the year. 5 members of the Harrison City school have attended regularly for 8 years. 10 members of the Denmark-Manor school have a record of 7 years' perfect attendance. The Robert Raikes Diploma system is used. The Harrison City school rendered a beautiful Christmas service on Tuesday evening, December 24. A Teacher Training Class of 10 members is being taught by the pastor.

On December 19th, 48 men and women were awarded diplomas by the Moody Bible Institute of Chicago, for having completed the 2 years' course in Bible Study, Gospel music, and practical Christian work. Many of these will go abroad as foreign missionaries. Certificates were also awarded to 133 students who are completing correspondence Bible courses. In the Institute's day and evening classes, 1475 students enrolled this fall, and over 4,000 are taking correspondence courses. The evening classes now give the same courses and diploma as the day classes, thus enabling those who must continue their regular employment during the day to secure an equipment as trained Christian workers. No charge is made for tuition.

Gospel meetings are announced in Wooster Avenue Church, Akron, O., every evening except Saturday, beginning December 29th. The invitation cards read: "To make disciples of those who have not definitely accepted Jesus as their personal Friend; to help disciples to observe all things whatsoever commanded by their Lord. The Great Attraction: 'Lo, I am with you.'" Rev. George Beam assists December 30th to January 5th, and Rev. O. P. Faust from January 5-12. The pastor, Dr. Henry Geckler, reports a great White Gift Christmas. Nearly \$600 has come in for the new Church Building Fund, in cash and pledges, and more is on the way. For the Orphans' Homes \$125 was given; for Armenian and Syrian relief, \$27; \$33 is a part of what was given for the poor. There were many pledges of service, and some of self. The White Gift Pageant was presented by the men of the Church, only one lady and a little girl assisting. The pastor returned to all givers the pledge in which they made a birthday gift to the King, with the statement that it would be a good thing to preserve for future reference.

The Christmas season was fittingly observed by the congregation of First Church, Philadelphia, beginning December 15, when the pastor, Rev. Walter E. Garrett, preached a pre-Christmas sermon, "Looking Unto Bethlehem." An unusually fine cantata, "The Star Divine," by Lansing, was splendidly rendered under the leadership of the chorister, Mrs. G. Conquest Anthony. At the morning service on December 22, the theme was "The Angels' Song," and several fine anthems were rendered. At the evening service there was an illustrated service, "The Christmas Story." The cantata was repeated, December 29, when Dr. G. Conquest Anthony assisted. The Sunday School held its festival on Christmas night, an innovation for First Church, which proved a very happy one. There was a fine attendance. The Board's service, "The Star of Victory," was used. The orchestra, under the direction of Mr. Arthur Rosander, was at its best. The recitations by the little ones were enjoyed

by all. Old Santa Claus came in at the opportune time and distributed his gifts to the boys and girls. Later a magician contributed his quota to the enjoyment of the evening. The offering for the orphans amounted to \$113.

The winter term in Franklin and Marshall College will commence on January 2, 1919, with the chapel service at 8.10 A. M. The full academic courses will be resumed, not only for the old students, but for the new students who may be admitted at this time. About half the members of the Students' Army Training Corps will remain and many old students now being released from training in the camps will return to college. The War Department is assisting in the early discharge of all students who desire to continue their college course. Students who are finishing their work in High Schools and academies can be admitted without the loss of time in Franklin and Marshall College at the beginning of this term.

Christmas at Trinity First Church, York, Pa., the Rev. Samuel Henry Stein, minister, was a happy one. The services were largely attended despite the continued prevalence of influenza. The early morning service was one of the best for years. A double quartette of trained voices, under the direction of Miss Kerchner, rendered "The Story of Christmas," by Matthews, in splendid form. The vested Boys' Choir assisted the quartette and sang processional and recessional hymns. The Sunday School festival was observed December 22. The Christmas offerings were for the Hoffman Orphanage and amount to \$650. A part of this was a Liberty Bond of \$50 given by one of the young ladies of the congregation. It was a great day full of inspiration and cheer. A number of the boys on the Honor Roll of the Church were home in time to celebrate with the congregation. The recent satisfactory Every-Member Canvass shows a commendable increase. The annual congregational meeting will follow the preparatory service, January 3. Holy Communion and installation of officers, January 5.

The Sunday School of Trinity Church, Altoona, Pa., Rev. W. F. Kosman, pastor, rendered a "White Gifts for the King" service for the first time, on Christmas night. The gifts included a large quantity of groceries and notions for St. Paul's Orphans' Home, a large sack of potatoes for the needy of the congregation, cash to support a native child for a year in the Christian Orphanage at Sendai, cash to purchase and equip three beds at the Orphans' Home, cash to support a student at the Lakeside School, in China, for a year, a cash gift for the United Charities of the city, and a cash gift to be used locally, as the pastor designates. Additional cash gifts for the Orphans' Home brought the total in money up to \$235, the largest offering in the history of the school. In addition, two classes of boys offered their services to the Church, and one class of girls pledged themselves to unite with the Missionary Society and take part in its work. The cantata by Mr. Harold Lowden, "While Shepherds Watched," was given in the Sunday School room of Trinity Church, on Sunday evening before Christmas, before a large audience. It was well rendered under the direction of Prof. H. C. Smith, and was much appreciated by all present. On Tuesday evening, December 24, the Altoona High School Orchestra rendered a very fine Christmas concert in the auditorium of the Church.

The consistory of Trinity Church, Altoona, Pa., Rev. W. F. Kosman, pastor, recently announced the receipt of two splendid gifts given by members for the extension of the Kingdom. One is a bequest from the estate of Woods W. Weisgarver, deceased, in the sum of \$200, to be invested perpetually, the income to be used in helping to educate worthy young men from

Trinity congregation for the ministry. Brother Weisgarver was not rich in this world's goods, and his bequest is a fine example of devotion to the interests of the Kingdom. The other is a gift of \$200 from the children of Elder and Mrs. G. L. Freet, in memory of their parents, to go toward the completion of the G. L. Freet Church Building Fund started by the Sunday School some time ago. The congregation hopes to complete the Fund in the near future.

ST. PAUL'S ORPHANS' HOME, GREENVILLE, PA.

Rev. A. M. Keifer, Superintendent

Owing to the high cost of food, clothing, fuel and other necessities of life, we have been anxiously waiting to hear the result of the Christmas offering for the maintenance of the children during 1919.

On the morning after Christmas the Superintendent received cheering news from Rev. A. B. Bauman, pastor of the Greenville Church, the place where the Orphans' Home family worships. Up to that time the offering amounted to \$1,009.12. In this congregation quite a few of the people do not bring their offering for the Home until the Sunday after Christmas. It is very likely, therefore, that the offering of the Greenville Church will amount to about \$1,100. This is surely a fine and encouraging report from the people who know the work of the Home best. Many thanks to our dear friends in Greenville.

The Church at Sharpsville, only 12 miles from the Home, with only 143 communicants, reports a Christmas offering of \$100.

St. Mark's Memorial Church, Pittsburgh, Rev. H. H. Wiant, pastor, with about 100 communicants, reports an offering of \$55.65.

St. John's, of Johnstown, Pa., Rev. J. H. Mickle, pastor, reports about \$400. This is fine for a membership of about 475.

Surely these are good reports. Next week we will probably be able to report for the Wilkesburg, Greensburg and other Churches.

BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Superintendent

Now the Day Is Over

We mean the blessed Christmas Day. It was a happy time for the children. It seemed as though the little children especially never had a better time. The pleasures of the children gave pleasure to the employees also, when they found a little leisure to enjoy them.

"Capt." Bitters, the Easton Santa Claus, was again on hand, in spite of the burden of increasing years and the unfavorable weather, with a large assortment of toys contributed by himself and friends. A new feature was a visit from a committee of the B. O. H. Circle of Reading, who distributed gifts to such children as might otherwise have been forgotten. This was a great relief to Mrs. More and made it possible for her to enjoy the rare privilege without doing the work.

The children also proved themselves rich in the Christmas spirit by helping to make others happy and the Superintendent saw many indications that they tried to please him. Bless their precious hearts!

The only thing lacking was that no one offered to come and help us permanently as assistant matron in Leinbach Cottage, and boys' caretaker. "How long, O Lord, how long!"

Moses heard the divine voice.

It may be quite possible to explain "the great sight" which Moses beheld as a natural phenomenon, but for Moses it had a divine significance. Many others, perhaps, had witnessed similar spectacles in that region. But to their dull vision burning bushes had no sacred meaning. To Moses alone the common bush shone with a celestial radiance. The key that unlocked its hidden meaning lay in the man, not in the outward event. And that mystic key is found in the beatitude, "Blessed are the pure in heart: for they shall see God."

Thus Jesus Himself stated the great law of spiritual vision. The heart is its organ, and purity of heart its one indispensable condition. When men do not see God, it is not because He is absent or hidden. It is due solely to their blindness of heart. And when men behold God in His glory, it is not because of a sudden apparition visible to their physical senses. They see Him only with the inner eye of faith, when that eye has been opened.

Thus interpreted, Moses' wonderful vision is brought to the level of our own experience. It has its precious significance for the millions who are engaged in humble callings—"keeping the flock at the back of the wilderness." Any day may become big with wonder to them, and rich with meaning. Like Moses, they may see God, for all the world is full of His visions and voices. They may see Him at work in nature and they trace His hand in history. Best of all, they may see Him in the face of Jesus Christ.

The burning bush gave Moses a glorious vision of God. He saw Him as no man had ever seen Him. Pharaoh and the Hebrews had visions of God; and so did Jethro, who was a Midianite priest. But they all saw God through a glass darkly. In the great soul of Moses God found a medium through which He could make a new disclosure of Himself. And thus Moses became a mighty prophet, whose conception of God was majestic, and whose belief in Him, as a personal and righteous God, was a mastering force.

And yet, even as Moses' conception of God far transcends that of his age, so does ours surpass his. The lustre of the burning bush pales before the glory of Calvary. There we see the ineffable glory of the eternal God, the fullness of His character, and the full meaning of His redemptive purpose.

II. Hearing God—Moses' vision of God was not an inarticulate phantom. Out of the burning bush came a living voice. The vision and the voice went together. They always do. Men may appraise the reality and the worth of their vision of God by the quality of His message to them. Does God say nothing to them, when they meet Him face to face in some crisis of their life, or in Church, or in the Bible? Does He not kindle their souls into reverent awe? Does He not comfort and quicken them with His great promises? Does He not inspire them to new tasks and nobler duties? Then it is not the God of Moses whom they see.

When Moses approached the bush he heard God speaking. The divine voice called him by name. It demanded reverence, saying, "Draw not nigh hither: put off thy shoes off thy feet, for the place whereon thou standest is holy ground." And then the awestruck shepherd heard a series of remarkable announcements. The unseen speaker marshaled past, present, and future before Moses. He revealed Himself as the God of his fathers, as the friend of his afflicted brethren, and as the guardian of their future. Knowledge, power, and love formed the burden of the divine message. And it culminated in the great challenge, "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.
First Sunday after Epiphany. January 12, 1919

MOSES, THE LEADER OF ISRAEL

Exodus 3: 1-12

Golden Text—Blessed are the pure in heart: for they shall see God. Matthew 5: 8.

Lesson Outline—1. Seeing God. 2. Hearing God. 3. Obeying God.

The career of Moses is marked by swift changes. We see him at court, in camp, and in the desert. He appears as a royal favorite, as the champion of the oppressed, and as a lowly shepherd. In all these vicissitudes we see the play of native forces in Moses which marked him as an exceptional man.

But years of discipline were required to train him for his task, and to develop the qualities requisite for leadership in the deliverance of Israel. This formative period of his life, lasting forty years according to the Jewish tradition, Moses spent in Jethro's household. The details are unknown to us. But at the end of the period one of the supreme religious leaders of mankind stepped out of the Midianite wilderness into the arena of history. And we know that his moral and religious greatness had its roots in that obscure period of forty years. There his convictions were

born; his inspirations gathered clearness; his character was chastened and strengthened.

Hence we may safely conjecture what manner of life this keeper of flocks led in Midian, for there is only one kind of life that makes men prophets of God. That is the life of personal communion between the finite spirit and the Infinite. Humble and simple are the things which God has ordained for the development of souls. They are prayer, meditation, and action. Thus, we are sure, Moses' eye was trained to see God; his ear became attuned to the divine voice; his will was made responsive to his enlightened conscience. The man of might became meek, and his meekness was the majesty of a soul determined to obey God.

I. Seeing God—Our lesson describes a memorable day in the life of Moses, which altered the course of his entire life—the day when he saw God. On that eventful day Moses was keeping the flock of Jethro, far back in the wilderness. Suddenly a common bush began to glow with a glorious lustre. It was aflame, but not consumed. "And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt."

Evidently the strange phenomenon perplexed him. But when he approached the burning bush his curiosity turned into reverent awe. He found himself face to face with God. The very ground became holy to him. The unconsumed bush was the emblem of deity, and from its fiery heart

That same voice has spoken through all the ages. Moses was one of the first who understood its divine accents. It summoned him to reverence, to a mighty faith in God's power and love, and to a noble ministry. Since Moses' day, many choice souls have heard the same voice speaking to them. Samuel heard it out of the darkness of the night; Saul of Tarsus heard it out of the blue dome of heaven. To countless numbers it was the still small voice that spoke within the conscience. The form has varied, but the fact has remained constant that men have been called of God. The language has changed, but not the essence of the divine message. It has summoned men to faith in the God of all power and love, and it has challenged them to co-operation with His redemptive purpose.

That same voice still speaks to those whose hearts are prepared to hear. And it speaks to us, just as to Moses, not in audible tones but spirit to spirit. It may use various tongues—printed pages, living voices, eloquent lives, searching experiences. But its message is as of old: God's majesty of love and man's loving ministry.

III. Obeying God—Moses obeyed God. Not, indeed, without misgivings and objections. At first, his heart failed him, as well it might, before the stupendous task which God had laid upon him. Every true prophet, despite vision and voice, has shared this experience of Moses. And every worker with God will understand his momentary reluctance to undertake a seemingly hopeless enterprise.

But God met all his arguments and pleas with the promises of His presence and help. Moses came to realize that the inexhaustible resources of Omnipotence were with him in his struggle with Pharaoh. Thus reassured and fortified, Moses left Jethro in Midian and returned to Egypt to become the leader of Israel.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

January 12th. The Practice of Kindliness.
•Gen. 45: 1-15.

Kindliness is a fine Christian virtue. It is one of the topmost fruits of the spirit. It is love in its practical manifestation. While the word itself does not occur very frequently in the Bible, its spirit and essence is there on every page and lies in the background of every noble act and expression of life. Sometimes the word is translated goodness, mercy, love, but at the root all these words mean practically the same. The essence of our religion is that of kindness. Our conception of God is that of a kind and beneficent Father. The mission of Jesus was to reveal that aspect of God's being. He revealed a Father with a large benign, gentle, loving heart. Jesus embodied this quality in His own life and manifested it at every turn. "The bruised reed shall he not break and smoking flax shall he not quench." He enjoined upon His followers the practice of kindness one to another. It was to be the badge whereby they were to be known from the outside world. He makes the final judgment of men to turn upon the performance or the neglect of acts of kindness and mercy. In parable and in direct speech He sets forth its importance. Kindliness is one of the supreme virtues of the Christian. It seems to join together all the other Christian qualities. It gives them tone and temper, sweetness and quality. If it is wanting, no matter what other traits a Christian may possess, he is not approaching the ideal and is not a true expression of the religion that Jesus came to establish upon the earth. Kindness is both an attitude and an act. It is not simply a disposition but it is an outgoing in acts of love and of brotherly service. It is one of those qualities which is universally admired. Long before the Christian era its

sweetness and strength were recognized. We linger over its manifestation in the life of Joseph when he returned good for evil in dealing with his brethren. He harbored no grudge. He engendered no spirit of hatred. Although they had maltreated him he fully forgave them. There was no enmity in his heart. That was a fine expression of Christianity long before Jesus came into the world to reveal it. Another beautiful instance enshrined in sacred literature is that of David and Jonathan. How their hearts were knit together! The kindness which they rendered to each other is treasured up in the literature of the Israelites, and forms one of the most glowing pages of that wonderful history. The same quality was recognized and appreciated among other nations. The story of Damon and Pythias comes down to us from Greek literature. It simply shows that the spirit of kindness is laid into the very bed rock of our nature and when it displays itself it is appreciated by all. John K. Bangs tells us of a young New Orleans soldier who was rough and uncouth and ill-trained, but who showed him on his tour along the battle line in France many evidences of attention and kindness, and when Mr. Bangs wanted to reward him for his services the brave young lad said, "We did not come over here to make money. We came here to do good to others." Does not that express exactly what we mean by the spirit and practice of kindness? It is the unselfish outgoing in behalf of others. It is forgetting of self in loving ministry.

Kindliness must not be allowed to degenerate into indulgence. Kindness does not mean to be easy, although in Math. 11: 30, where Jesus says, "My yoke is easy," the same word is used which is elsewhere translated kind. But kindness is not softness, not indulgence. Sometimes it is firmness, severity. Kindness seeks the good of others and sometimes that can be brought about only by being firm and austere.

Kindness always wins. Force, compulsion usually loses. You will recall the parable of the sun and the wind. The sun, with his benign rays, removed the coat from the traveler's back which the wind caused to be folded more firmly to his body. You can accomplish more by kindness than by sternness. Kindness has no regrets coming its way. Anger usually has. Kindness seldom needs to retrace its steps. Malice and revenge nearly always must do so. Kindness is positive, constructive. Revenge is negative, destructive. Kindness lasts longer, goes farther, accomplishes more than any other force in our relations with men.

Kindness is a virtue that can be cultivated. It is a practice, a habit. We may accustom ourselves to its practice. The way to do is to begin each day with some deed of kindness, with the desire to do good to somebody and with the resolution that we will not allow ourselves to become vexed and harassed by the petty and trivial things of life. Thus if we live in the spirit of kindness for a while each day we shall grow in its strength, and by and by all our hours shall be golden and all our days shall be full of gladness and sweetness. We shall be scattering joy and sunshine on our way. Where we tread flowers will grow. Where we go cheer and goodwill will follow and people will be glad to see us and we will prove a benediction to all with whom we come in contact.

OUR MAIL BAG

Recently we received a letter from a minister saying that one of our aged ministers had died just a short time before he would have received his check from the Board for fifty dollars, and desiring to know whether the money would be paid, as it was greatly needed for funeral expenses. We assured him it would be paid if he would give us the name of the person to whom it should be sent.

Then we suggested that his Classis should do something for Ministerial Relief. Almost by return mail we received the name of the person to whom we should send the money and with it a check for \$50 from the Classis.

Our next letter is from a minister over 80 years of age, who preached for more than 50 years. He tells us that he must have a check before Christmas, as he is entirely out of funds and must have \$50. And the next letter is from Mrs. Kurtz with a check for \$50 as a Christmas gift.

Revs. John F. Bair and C. H. Slinghoff enroll in the Sustentation Department.

Recently one of our prominent elders was showing his pastor through his place of business and explained to him how the firm carried insurance protecting the firm and its employees in case of accident. The pastor then told the elder that the Reformed Church has a plan by which the minister is not only protected in case of accident or disability, but is also given an income of \$500 per year when he becomes 70 years of age. The elder said it would be a good thing to have every charge take out this protection for its ministers as a Christmas present.

For particulars write to the Board of Relief—Rev. J. W. Meminger, Lancaster, Pa.

NEWS OF THE WEEK

GENERAL COMMENT

Abolish Private Munition Factories—The Peace Conference which will soon begin its sittings in Versailles will have many very important matters to consider and problems to solve. No such importance has attached to the doings of any similar body of men in the history of the past. It is sincerely hoped that the Conference will proceed deliberately and wisely in settling the great questions that will come before it.

Among other things it should turn to the subject of the making of munitions of war and ordnance of various kinds. In the past this matter has been left to private initiative. The result has been that great munition factories and gun factories have been established in various countries and have carried on business in a way

similar to the carrying on of other sorts of business. By this it is meant that they have used the same methods as we find in the business world generally, to find markets for their products, and their products are intended for use in war only. As a matter of course, then, in order to increase their business they would encourage and foster warfare wherever possible.

The most noted of these factories is the Krupp Gun Works at Essen, Germany. This vast institution employed 200,000 persons. It had agents all over the world selling its products. In fact, hundreds of guns and thousands of shells used against the Germans in the great war were made at Krupp's. It is believed that this firm has, through secret agents, used its influence to bring about war between various countries for the purpose of increasing

its sales. In other countries we find similar conditions on a smaller scale. There is a remedy for it.

The Peace Conference should decree that cannons, muskets, and various munitions should not be manufactured by private individuals or corporations anywhere in the world. Such a decree would have an immense effect in assuring peace for the future. The governments alone should manufacture cannons and everything else that is intended solely for use in war; just as they have a monopoly on coining money, denying that privilege to the individual. Such a ruling by the Peace Conference would prove an important step in the direction of securing permanent peace in the future.

Status of Switzerland—Switzerland like other neutral countries has suffered in the recent war second only to the nations engaged in it. From an excellent article in the "Review of Reviews" on this subject we take the following extract:

"Mindful of her solemn duty, Switzerland has been, since the beginning of the war, jealously guarding her frontiers for the benefit of all belligerents and no less for the benefit of mankind.

This 'armed neutrality' has so far cost every Swiss soldier an average of one and a half years of field service and has cost the country an outlay of approximately \$250,000,000. This is a considerable amount of money for a little land of but 3,800,000 inhabitants. In addition, Swiss commerce and industry has been crippled owing to her being an 'inland nation,' with no outlet to the sea and consequently with no mercantile marine of her own.

Of course, neutrality is never glorious, but it may be honorable if dignified by solemn agreements scrupulously adhered to by sufferings and privation ungrudgingly borne, and by charity warmly felt and generously shown for the greater sufferings of others. For four years Switzerland has acted—to use Ambassador Stovall's expression—as the 'Good Samaritan' of war-stricken Europe. The kindly ministrations by the Swiss to those who have felt deeply the storm and stress of war has been one of the beautiful by-touches of the tragedy that has borne down upon so many lives. One may only recall that since the outbreak of the war the Swiss have taken care of the repatriation of over 500,000 invalid and sick prisoners of war, of all nationalities, and that the postal authorities have received and forwarded to and from prisoners of war, free of charge, over 500,000,000 letters and packages, as well as some 10,000,000 money orders and 6,500,000 bread parcels; not included in these figures is a huge amount of express shipments. Indeed Switzerland's career of relief work finds its only parallel in the achievements of Hoover in Belgium."

Italy and Serbia—Many thoughtful people recognize the possibility of friction in the coming Peace Conference and nothing is more unpromising than the relations between Italy and Serbia. It is well known that Italy went into the war chiefly for the purpose of winning from Austria a portion of territory along the eastern shore of the Adriatic. But if Italy obtains this, Serbia will be shut off from the coast and will be without a seaport. Dr. Vesnitch, Serbian Minister to France, recently expressed himself thus on the subject:

"Italy, according to the convictions of the Serbian Government, has no just claim to the eastern Adriatic coast. The governments of Great Britain, Russia and France arranged by agreement with Italy to give her that coast, or a large part of it, at the London conference in April, 1915. Had Russia the right to dispose of the Adriatic

coast? They were each giving away what had not belonged to them.

We do not recognize the title of Italy under the agreement to any part of the eastern Adriatic.

The Serbian Government and people stand squarely upon the basis of President Wilson's principles. These principles have been expressed by the governments of Great Britain, France, and Italy. They have been accepted with no limitations except on the points concerning the freedom of the seas and the inclusion of the recognition of damages which must be paid for injuries done.

We assume and trust absolutely in the agreement made by Italy, France, and Great Britain, with the Government of the United States, in the application of those principles in arranging the boundaries of nations and races. There being relatively few Italians on the eastern Adriatic coast, as compared with the Slavs, the Italian Government must consider this as a political question, while we consider it a racial one."

DOMESTIC

Rev. Dr. Joseph Hopkins Twichell, pastor emeritus of the Asylum Hall Congregational Church, died at Hartford, Conn., at the age of 80 years. Dr. Twichell was an intimate friend of Mark Twain, having been his companion on the foreign journey described in "Innocents Abroad."

The report of the Department of Justice on the Government's great Hog Island ship building project states that searching investigation has disclosed no criminal liability. However, it is recommended that a Board of Arbitration be appointed to determine what part of the sixty million dollar costs was in excess of a reasonable necessity, and to demand a proper refund by the contractors to the Government.

The resignation of Carl R. Gray, of Baltimore, Director of the Division of Operation of the Railroad Administration, effective January 15, has been accepted by Director General McAdoo.

Owing to the termination of the war, more than sixteen million dollars of cash appropriations and contract authorizations voted by Congress for war purposes will remain unexpended.

Cancellation of all flour milling regulations, including "fair price schedules" and the price and quality restrictions on the sale of wheat flour by millers has been formally announced by the Food Administration. Officials expect the step to be followed by reduction in prices.

The greatest naval parade in American history took place in New York harbor, reviewed by Secretary Daniels, on Christmas Day.

Charles H. McKee, President of the St. Louis "Globe-Democrat," and part owner of that journal, died last week of pneumonia.

Without a recorded vote the Senate passed, December 23, the War Revenue bills, including the reduction amendments, intended to raise six billions of dollars in 1919 and four billions of dollars in 1920.

Dr. J. Wilbur Chapman, who, it is said, has addressed more than twenty-five million people from the evangelistic platform, died at New York on Christmas Day, following an abdominal operation. Some years ago Dr. Chapman resigned the pulpit of one of New York's largest Churches to spend his entire time as an evangelist.

Walter Hines Page, former Ambassador to Great Britain, and Editor of "The World's Work," died at his home at Pinehurst, N. C., Dec. 22, after an illness of many weeks.

Resources of the national banks of the country, on November 1, aggregated \$19,821,404,000, according to announcement by Comptroller of Currency, Williams.

FOREIGN

The British Governor of Cologne has

ordered the Workmen's and Soldiers' Councils to discontinue their activities at once on both banks of the Rhine, and to evacuate all public buildings.

Information from Ambassador Morris, at Tokio, has reached Washington that Baron Sakatani, one of the leading financiers of Japan, has been appointed financial adviser to the Chinese Government.

More than three thousand graves of American soldiers were decorated on Christmas Day by the American Committee for Devastated France.

A committee of German experts, investigating the German political situation, with a view to determining the most advisable form of government, has decided to recommend the formation of a German republic to be headed by a president, who shall have powers "midway between those of the American President and the British King."

The latest reports from Germany indicate that the Ebert government is again in serious straits. The Liebknecht crowd of radicals has made another determined assault, and there seems to be great danger of their getting control of the government.

At the coming Peace Conference twenty-seven nations will take part, and the delegates will probably number more than a hundred. Neutral nations, however, will be excluded.

Reports from London indicate that the Bolshevik government of Russia is gradually becoming more stabilized, and that

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MISCELLANEOUS

Transporters are arriving daily at the Atlantic ports carrying many American soldiers returning from overseas service. Wounded men are being given the preference.

The ovation given President Wilson in London last week was the greatest ever given by the British Capital to a foreigner.

Announcements have been made that some of the many high-powered Government trucks in army service will be turned over to the Post Office Department for deliveries on their Star Route parcels post system. The trucks in foreign service will probably not be returned to this country.

German propaganda and the tendency to criticize conditions in the district occupied by the American forces have been abruptly checked by the establishment by Major General Dickman of a censorship upon the newspapers.

Growing hostility between Italy and the

new Jugo-Slav State is reported by the Swiss press. Rival aspirations for the control of the eastern Adriatic form the chief basis of the conflict.

General Du Pont, of the French Army, has arrived in Berlin, according to advices received in Washington, and has established his headquarters in the palace formerly occupied by the French embassy.

Three shipments of home-bound mail from the American Army, totaling 8,500,000 letters, left France between November 26 and December 2. The previous week's mail numbered 6,000,000 letters. The increase is believed to be due to the "father's letters" which the men had been asked to write on November 24.

The appointment of a European Commission, representative of American business to go to France, and be available for any aid it might be able to give to the peace delegates from the United States in considering economic problems that may enter into the peace negotiations has been decided upon at the final session of the Reconstruction Congress of the Industrial War Service Committees.

ination in the fact that we were represented in the Army that won such a great victory for right and justice by such a capable Chaplain as Dr. Wagner was. To quote a paragraph from his letter: "This war has revealed that religion, when directed by the right men, has a mighty important place in all kinds of life and especially in the Army. The Army needs the strongest men, men whose manhood will win and hold confidence and respect, and to meet and keep such men the War Department must make it worth while as they do in the case of the Medical Corps."

This quotation from Dr. Wagner reveals the very thing that is uppermost in the minds of those who labor with the Government in the General War-Time Commission of the Churches. It is for this higher regard for the office of the Chaplain on the part of the War Department that we have been laboring all these months with only limited progress. The War Department is not likely to set up a program for the institution of the Chaplaincy in the Army such as Dr. Wagner so well understands the need to be until the Christian people of this land make it known in some impressive way to the War Department that the Chaplains of the Army must have the same consideration as a minimum as is given to the Medical Corps and any other department. Let the members of our Church, therefore, as well as the ministers, stand out on every occasion for this very thing, as Dr. Wagner says: "I am convinced that there is no greater opportunity for serving the cause of Christ than that offered to Chaplains."

Finances—We are most grateful for a special effort that seems to have been put forth by those who are credited below with gifts to the National Service Commission in this trying time of its needs. Let others make a special effort just now. It need not be a large effort from any one source if many will make the effort to see us through this crisis.

The ministers should be preparing their consistories and congregations for the War Emergency Campaign that Dr. Isenberg is leading. Our slogan is "Over the Top," proposed by Dr. Wm. C. Schaeffer at the last meeting of the Campaign Committee. If the Red Cross, the Y. M. C. A., and the Liberty Loans were all able to go "over the top" for the winning of the war, then the Church should also be even more able and willing to go "over the top" for those larger needs that the war has created. May God bless and direct our consecrated service in this great challenge.

Acknowledgments—Grace Reformed, Pittsburgh, Pa., \$24.75; Christ Church, Hartsville, O., \$16; Reformed Church, Bloomsburg, Pa., \$10; Salem S. S., Carrothers, O., \$5; St. Peter's, West Milton, Pa., \$3.77.

Book Reviews

The Pilgrims and Their History. By Roland G. Usher. Macmillan Co., New York. \$2 net.

The part the Pilgrims had in the earlier history and the steps leading up to the splendid record they made in the founding of the liberties of our country is related in this book. It is fresh, living, interesting and meaty. The whole reads like a historical novel. There were pages that required a stop for a moment, to get the mind to realize that it was sober history that was being related in these vivid paragraphs. It will be a surprise to many students that the Pilgrims were not so cruelly treated as historians hitherto seemed to think. They went to Holland first for the same reason that they came

NATIONAL SERVICE HEADQUARTERS

W. STUART CRAMER, Lancaster, Pa.

The Returning Soldiers—The Secretary recently co-operated in the office of the General War-Time Commission of the Churches in New York City in the preparation of a letter directed to the pastors of the Protestant Churches of America in behalf of the returning soldiers. Doubtless all of our Reformed ministers received this statement signed by Bishop William F. MacDowell and Major Axton. It is sincerely hoped that the ministers will take the information in this statement seriously and begin preparations in whatever way possible under the various circumstances that exist in the different congregations for the returning soldiers. The Churches have something to give to these boys which we trust they will prepare for them. The boys have something to give to the Churches which we trust the Churches are prepared to receive. One thing in particular that the boys have to give is a willing spirit of co-operation in behalf of the Church's life, but that with which they are invited to co-operate must be real. It must be worth while. Let the pastors, therefore, take advantage of this golden opportunity of the Church and of the returning boys.

After all, this whole matter rests more upon the leadership of the pastor than upon any other conditions that may prevail. Is the pastor equal to the task? Is he wide awake to his opportunity? Is he in his own personal consecration to his work able to inspire the boys who come back to follow his leadership? Has he a program worth while? Can he infuse his enthusiasm in behalf of the Kingdom for which he exists as a pastor into the life of the returning soldiers and sailors who will be very susceptible to such influence? These are questions that every pastor ought to ask himself with a searching and sincere inquiry.

First Gift—Some time ago we announced in these columns that the Reformed Church was challenged to make an offering to the three million dollar fund that is being gathered by the United Committee in behalf of the Relief of the French and Belgian Protestant Churches. Three hundred thousand of this amount was required at once. Our Church was asked to contribute ten thousand of whatever amount she shall eventually give to this cause immediately. Through the co-operation of the Boards of our Church the National Service Commission has been able to borrow the sum of

ten thousand, which was sent out from the office of the National Service Commission on Saturday, December 28, to Dr. Charles F. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, to be dispatched by cable on Monday, December 30, to Paris. Dr. Macfarland told the Secretary of the National Service Commission that he also had in hand the sum of sixty thousand dollars from other Churches to be sent with our ten thousand, making a total of seventy thousand to be sent over at once.

This ten thousand dollars is a part of the seventy-five thousand dollars that is being raised by the War Emergency Campaign which is led by Dr. Isenberg in our Church.

This is the first time within the history of our denomination in this country, so far as the writer knows, when any such great effort has been put forth in behalf of the needs of foreign Churches. Of course, we are not forgetting the great work that we are doing as a Church in Japan and China through our Mission Boards, but this work, while done in a foreign field, still belongs to our Church. The gift to the French and Belgian Protestant Churches is a straight-out gift with no string attached to it in any way, shape or form, to be used for the recovery of Protestantism in these war-ridden countries. Such help as this offered by our Church must certainly inspire the hearts of our members and quicken in them a new pride such as they have never felt in behalf of their denomination, realizing that we are standing shoulder to shoulder in such great works for the Kingdom of God, unselfishly, with God's other Church agencies to which He entrusts the work of His Kingdom in this world.

A letter from Rev. Scott R. Wagner, D. D., reveals the fact that he has retired from the Chaplaincy of the Army. He expresses his great appreciation of the financial help and the moral encouragement which he received while in the service from the National Service Commission of our Church. Of course, we extend a cordial welcome to Dr. Wagner back into the ministerial fold of the denomination, realizing that his experience in the Army has prepared him for a larger and more efficient service both to his congregation and to his denomination. We take this opportunity to express the gratification of the denom-

afterwards to America. They determined that it was possible to establish a Church and State upon the Bible, and thus were seeking a place where they could work out the problem thus presented without any interference from Church or State. If they would have found the conditions favorable for such an undertaking, they would have remained subjects of the Dutch government. With leaders scarcely above the average, and means that were scanty to perilous starvation, they laid foundations for progress and permanency in all the forms of free government and religion. Finally the Plymouth and Bay Colony were brought together into one grand Commonwealth, from which emanated movements that gave a distinctness to the New England States, that will endure as long as America stands. All this is set forth in language that reminds us of Morley, and with a vigor that enchains the attention of the reader from start to finish.

The Red One. By Jack London. Macmillan Co. \$1.40.

This is the last from a writer who possessed the lure of the strange, but not fantastic, such as has not been produced by any writer since the death of Edgar Allan Poe. The imagination is sober, the style is limpid as a mountain brook, and all with a sweetness that refreshes the reader weary with the wear and tear of every-day life. We regret to be informed that nothing more will be received from this fertile brain and heart. Though we rejoice that he has enriched English literature with so much that is worthy, yet more would have been very acceptable to those who have been entertained by what has been received. An expectant public will look for another who will fill the vacancy made by the departure of this prince of novelists.

The Profits of Religion. By Upton Sinclair. Published by the Author. 50c.

This contains primarily the ravings of a man who must be mentally unbalanced. Starting with the idea that he would be exceedingly broad, he becomes so narrow, that he has but a very little foundation to stand upon. The Church to him is primarily the Roman Catholic hierarchy, for which he has nothing but contempt. Protestantism he considers to be represented by a few profiteers and rich nabobs. And the religion that he criticises means all the loose ends of Russellism, Christian Science, Spiritualism, Dowieism, the mongrel bits of heathen religions that have found, here and there, in the United States, an insignificant place. With such a hodge-podge he professes to give such a study of religion as will provoke a revolution in American thought. The mountain has traveled and brought forth a mouse, that determines to butt the Rock of Ages into the Atlantic Ocean, and be done with the whole thing at once, and for all time. The result is what might be expected.

Harbor Tales Down North. By Norman Duncan. Illustrated. Net, \$1.25. Revell.

The book consists of nine short stories dealing with the simple, sturdy fisherfolk of Labrador, an appreciation by Wilfred T. Grenfell, M. D., and a biographical note. Each story has its peculiar charm. Especial mention must be given to "Madman's Luck," "The Siren of Scalawag Run," and "The Doctor of Afternoon Arm." The first portrays two guileless rivals, each ardently loving the same maiden and yet each willing to yield up his claim to the other on the ground that the other might be more worthy. Both have proposed and are awaiting her decision. They bear a telegram to her mother which they suppose will reveal her choice. That there may be no delay in knowing their fate, they de-

cide to take a madman's chance of crossing the channel on a stormy night leaping from ice pan to ice pan. Every one will love "The Siren." The young man of her choice hesitated in the proposal of marriage because her cheeks were not rosy. The boy's father suggests artificial means; but she stoutly refuses until a rival appears. Then in desperation she yields and wins him—but, oh, the remorse, the confession, the joy! "The Doctor of Afternoon Arm" is a story of an old physician weary from a laborious practice of 37 years in that bleak land, who decides to reduce his work and increase his charges; but immediately answers a distant call through a snowstorm, across floating ice, trudging through the entire night. He skilfully dresses a wound in the face of a child hurt by the accidental discharge of a gun. On the bill he first writes \$4, but thoughtfully crosses it out and writes \$1.75. The stories bring one into a delightful companionship with unaffected souls.

Grit A-Plenty. By Dillon Wallace. Illustrated. \$1.25. Revell.

At the beginning of the trapping season a father who had expected to earn enough from his fur trail that winter to send his young son to New York for a treatment that would prevent blindness, broke his leg. His two older sons, respectively 14 and 16 years of age, persuaded him to send them together with a halfbreed Indian to work the trails. He consented reluctantly, and off they go to spend six months in the Labrador forest enduring a subarctic winter and experiencing thrilling adventures. They show themselves to possess "grit a-plenty," being sustained throughout by the constraining desire to save their little brother's eyesight, and by their faith in God. It is a good, healthful book—healthful physically, morally and spiritually. Any boy will appreciate the privilege of reading it and receive a positive benefit. The reviewer may be a cynic, but he was rather surprised at certain points to find that the elder did not claim the supposed right of the big brother to fasten blame for every misfortune upon the younger, and that what one did was approved by the other. They are ideal characters; but sometimes a boy can be taught more impressively by means of a common flaw than by an unusual perfection.

The Imprisoned Freeman. By Helen S. Woodruff. Net \$1.35. New York. George Sully & Co.

This is a problem novel dealing with the subject of penology. The author casts a plot from a Sinaitic religion, a brutally inhuman prison system, an unsympathetic be-glad-you-are-living founding asylum method, the damning attitude of the public toward the released convict, and extravagance and aspiration to move with the highest social set, showing them as presenting courses in the school of crime. To some temperaments the story will be depressing, although it ends pleasantly enough. However, it presents facts that must be faced manfully, so that, knowing the causes of the terrible wastage in manhood and womanhood, the conditions may be corrected and the regained genius and strength be turned to the common welfare.

F. W. B.

The Dreamer Under Arms. By F. G. Hurrell. E. P. Dutton & Co. \$1.50 net.

Sherman's well-known dictum about war has suggested in this marvelous story that it can also be Heaven to some men, at least. An easy-going man drifts into the army. He had been living a life with but scant relation to the general course of human events. Rubbing up against the contingencies of war, and thus realizing the realities of life and the needs of those who

FORGET IT

It is true that the "flu" and some other things too

Have been driving the Sunday Schools frantic,

But to sigh or to cry while we let the work die,

Is some wee little two-year-old's antic.

What if war made a sore that we've felt to the core,

Shall we stop, thus our weakness confessing?

Or just grin, then dig in, keeping on 'til we win,

And so change ev'ry trial to blessing?

Come on, friend, put an end to this "pessimist trend,"

Grasp the chance that is yours for the taking;

Don't be sad, just be glad—then go to it like mad,

And you'll soon see the "dead things" awaking.

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are engaged in the awful conflict, he finds his soul. Dreaming of the men that can be made out of nature's wrecks, and seeing visions of the highest types of manhood, he aids them in becoming the men that God intended them to be. Dreaming dreams and seeing visions, he floods the lives of his associates with new determinations to lead the better life, for the sake of God and fellow-men. Those whom he thus aids he makes friends that no suffering can dim, and to him an ever helpful hand is extended. It is a war story without hate. There are scenes and incidents in the soldier's life herein portrayed that needed a large canvas. But the soul of the author filled it full of the heroic. It is a book that will live. It can be profitably read by all classes and ages. It will leave behind nothing but sacred recollections.

History of the Christian Reformed Church of America.

"De Christelyke Gereformeerde Kerke," by Rev. Henry Beets, D. D., 1918, is a history of the Christian Reformed Church in the United States. This Church is the third of the Reformed Churches in this country in size, the largest being our own Church, the next, the Reformed Church in America (Dutch Reformed). The author of the work, Rev. Henry Beets, D. D., of Grand Rapids, is one of the most prominent ministers of that Church. He has been the editor of their Church paper and pastor of one of their prominent Churches. He has evidently made a thorough study of the history of his Church. It begins with the history of the Reformed Church in the Netherlands, especially the origin of the Christian Reformed Church there in 1834, and which became ultimately the parent of the Christian Reformed Church over here. He then describes the history of the Holland Churches in Michigan, when in connection with the Reformed Church in America; and then from their separation up to the present time. He very completely describes this, for he goes into many phases of Church life that are not noticed by the ordinary Church historian, but which more fully reveal the inner life of the Church. He follows their missionary work, both at home and in foreign lands, their educational work, their literary activity, etc. He gives a splendidly comprehensive statement of their life and work. The topics are clearly arranged and the work is popularly written, so as to be read by the members of that Church with enjoyment. It also contains many pictures and portraits of men and places prominent in their history. The Christian Reformed Church is to be congratulated on having such a history and such a historian. We only regret that its language is the Holland-Dutch, which is unknown to our people. But probably the time will come when, as that Church becomes more English, an English translation or abridgement will be published and then we can become acquainted with a Church so near to us in name and history.

James I. Good

The Reformation Festival of the Reformed Church of Zurich.

On New Year, 1919, the Reformed Church of Zurich will celebrate the 400th Anniversary of the coming of Zwingli to Zurich as the pastor of the Cathedral there. There he began on New Year's day to preach the doctrines of the Reformation as found in the Gospel of Matthew. The Church and city of Zurich expect to observe this anniversary with suitable exercises. Among their anniversary events is the publication of a "Jubilee Volume" on the Zurich Reformation in the German language. It will contain the following chapters: "Zurich in the Year 1519," by Prof. Von Knouau; "Zwingli as a Theologian," by Prof. W. Kohler; "Zwingli as

Statesman," by Prof. Ochsli; "Zwingli's Life in His Home," by Prof. Farner; "External Memorials of Zwingli and His Life," by Prof. Lehman. It will contain many illustrations, 160 in number, among them portraits, manuscripts, etc. It will be published in pamphlets, 250 in number. It will be published in two editions, a more expensive edition and a cheaper one. The price will be \$30 and \$14. But if subscriptions are sent before this coming Christmas, the price will be \$24 and \$10. Subscriptions should be sent to Buchdruckerei Berichthaus, Zurich, Switzerland. We commend this work to our American readers as giving the latest on the life of the Reformer of our Church, Ulric Zwingli.

James I. Good

The Minister's Handicap. J. Wilbur Chapman. American Tract Society. 75 cents.

The first sermon gives the title to the book. The whole is a selection of evangelistic sermons. They are delightfully illustrated, and given in that style which distinguishes the author. They will not add very much to a minister's library, but they would prove very acceptable to a family, where devotional reading was enjoyed. The success that has attended the evangelist has been doubtless on account of the straightforwardness of the appeals that have been made in these and like addresses. The sermons are what would be called orthodox to the core. Every page shows quick acquaintance with the Bible, which is a recommendation in an age when there have been so many side issues brought into the pulpit.

Letters to the Editor

I. THE OTHER SIDE.

The Postal Zone Rate law, condemned in a large number of our periodicals, which unite in appeals to their readers to flood their respective Congressmen with requests for the repeal or modification of the law, undoubtedly works injuriously to the religious press of America. But the repeal of the law would work injuriously to the taxpayer, and it seems to me would be unfair to him. If our periodicals were only sources of information, disseminators of "reading matter," I doubt if such a law would have been enacted, for our Government has always encouraged the spread of knowledge, and has been criticised for being too lavish in its methods, especially in its Department of Agriculture. But the greater number of our periodicals, unlike the religious press, are as much advertising agencies as mediums of general information. I took from my table a weekly and a monthly, and found that more than one-half of the weekly and almost one-half of the monthly was advertisement space. No one will dispute the benefit to the public of good advertisements. But the question is, is it fair to add to the heavy mail expenses of the Government, which are paid by taxation, in order to increase the business and add to the income of the advertisers? Our publications, even our religious and educational publications, are not simply periodicals, but advertising agencies, and cannot therefore apply the reasons given for the repeal of the postal law with the force they would have, were this not the case.

Ellis N. Kremer

II. MUSINGS OF A WAR WORKER

Mr. Editor:

The other evening I entered a crowded trolley car, where most of the women were standing and most of the men were seated, among the latter, two of my brother ministers. They were returning

Educational Column

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from the day's work in the school-room; I, from my labors in a munition shop. "Are you still working?" they asked me, and I replied, "Did you ever work?" Then I thought of the tabloid editorial in the "Messenger" a few weeks aback, and its strictures about ministers engaging in war work. Then I was a boy again roaming over the fields with a double-barrel shot gun in my hands. There goes a rabbit; up comes the gun, and the eye sights through the centre of both barrels, one cylinder bore, the other choke bore, but both guaranteed to put the shot at the right place. Need I go further than to say that the Editor pulled the trigger on the choke bore muzzle; that lets the cartridge in the cylinder bore intact. So here goes the other load.

I have frequently heard preachers accused of being busybodies, but seldom has anyone paid them the compliment of being too busy. In fact, a really busy pastor is not wanted anywhere save in the Home and Foreign Mission field or perchance in the publication rooms. The very appearance of the modern preacher must suggest leisure. To push a lawn mower in summer-time—one did!—is the badge of disgrace; perhaps not so much to the cleric himself as to the congregation whose sla—, servant, I should say, he is.

I suspect that many a qualified minister of the Gospel would go out and hustle into a job and overalls and thus earn an honest livelihood for himself and family if the congregation that keeps him on a low living wage would not be scandalized, or pilloried by public opinion,—if he really had the courage to take the bit into his teeth. What harm is there in teaching school? The compensation in this field certainly does not appeal to the cupidity of a money-grubber. Granted that a pastor who engages in war work—always remembering its compensation—cannot meet with his Classical committee, there comes the previous question: Who ever heard of any Classical committee that got really busy before the annual meeting of that judiciary? To leave the ministry altogether in order to engage in a more remunerative secular business is reprehensible—in most cases. In a few it is an undisguised blessing to a long suffering parish and people. If the lure of lucre is more potent than the lustre of soul winning, well rid of the hireling. Intone a "Te Deum." If the motive is patriotism, wave the flag and sing "Yankee Doodle."

The crucible of the war has fused together many strange elements. A minister in overalls, standing side by side with a hard-working, thinking laborer, imbibes many lessons and truths that never got under his cranium while in his study: they are of great value to him later when he comes to sermonizing on social themes.

A teaching dominie is an asset to any community. A recreant committee member—who can endure? Many problems will be solved in the "New Era." Perhaps one of them is to find a sphere for the ministerial misfit; a task our seminaries could solve if they were not forever crying, "Send us men." After all, it reminds one of a tart yet apt reply one of our ministers once shot at a brother who accused him of gadding about the world on the lecture platform and neglecting his parish. "Brother, some men have ten talents; some only one. I am using all of mine. You stick to your one." It all depends which barrel you propose to use when you drop your bird from the sky.

DEVOTIONAL READINGS IN THE HEIDELBERG CATECHISM

By the Rev. John C. Gekeler

IV. FAITH

Prayer has well been called the sublimest exercise of the human spirit, but

back of prayer and underlying it, is faith. Faith, then, may be considered the greatest power of the soul. It plays a truly wonderful part in the life of every rational being.

1. Faith Analyzed—We sometimes speak of blind faith, but in the Catechism we are taught that faith is knowledge. Faith knows, being instructed by the revelation made by God in His Word. Faith proceeds from the known to the unknown. The men of the Master's day saw the works He did, and therefore were willing to commit themselves to Him. To-day we read of His character and become likewise willing to commit ourselves to Him. In both instances the process starts from the known. In calling faith knowledge, it is not implied that all things have become an open book, for even to faith certain things have been withheld. Yet faith knows even when the intellect remains in darkness.

"Faith is not only a certain knowledge . . . it is also a hearty trust." It beholds the unseen, that which the unthinking cannot see, and trusts it. This is the process of science as well as of religion. The scientist builds up his theory on the basis of known facts and proceeds to prove his theory that he may learn that which is yet unknown, and in this very process trusts that unknown. By seeing the invisible he makes it become the visible. Jesus speaks of "mustard grain faith" which is powerful to remove mountains, of accomplishing what otherwise were impossible. The writer of Hebrews says, "Faith is assurance of things hoped for, a conviction of things not seen," and adds a long list of things brought to pass in the moral life through that conviction. Like all other powers of the mind and soul, faith is God-given. Like all other powers it may be developed by exercise or become atrophied by disuse.

2. Faith's Content—To the question, What do you believe? each individual must give his own answer. There is, however, a certain content for faith presented in the Bible, the rule and guide of faith. So the Christian turns to it to know what he shall believe. In the Catechism's analysis of faith we are taught to "hold for truth all that God has revealed to us in His Word." This truth is to be understood by the mind in order that it may become incorporated into the very fiber of the life. Faith and truth are both to be lived and experienced. Is not that suggested by Jesus' statement, "I am the truth"? He is the embodiment of truth, and is, therefore, the object and also the content of the Christian's faith. As an epitome of the content of faith the Catechism presents the Apostles' Creed.

3. The Fruits of Faith—St. James suggests that a living faith produces results just as a living tree produces fruit. St. Paul says we are saved by faith, so we learn in question 32 of the Catechism that union with Christ is one of the fruits of faith. May we not say it is the one great fruit of all others? Confession is another of the fruits of faith, which Jesus tells us is an absolutely necessary fruit. There must be such confession as St. Thomas made, "My Lord and my God." But confession finds expression in service, as St. Paul suggests in his own confession, "the God whose I am and whom I serve." It is far more than the mere singing of hymns. Faith prompting confession leads the Christian into the work of Kingdom building, both when "with free conscience he fights against sin and the devil in this life," and when he performs good works. Both are expressions of his gratitude to God as well as of his faith and are wrought to the end that others may be won to his Christ. Conduct gives evidence that he is righteous before God. Conduct is measured by his faith, as faith is also measured by his conduct.

4. Faith a Bond of the Church Catholic—

The content of our faith, those things which we believe, and for which, if need arose, we would give our lives, become a precious bond with those holding the same faith. The hearts of Christians everywhere and of every name thrill with the same love for their great common Master. They are children of one family. There are, indeed, differences in the expression of their faith, and naturally must be until the minds of men become standardized, because of the differences of experience and of view-point. But love and trust in the one loving, faithful Lord and Saviour link them together. This unity of faith finds expression in the so-called Apostles' Creed, which has come down through the centuries, and even to a greater extent in the hymns with which we praise our God.

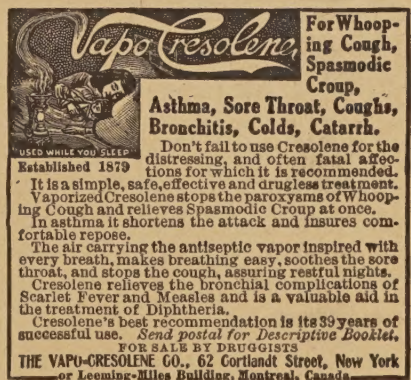
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MRS. ANNIE G. HUNSICKER

On Tuesday morning, December 10, 1918, as the sun rose, the soul of Annie G. Hunsicker took its flight. She was the devoted wife of Rev. J. D. Hunsicker, of Rebersburg, Pa. Her death was caused by pneumonia, following a brief attack of influenza. She was aged 45 years, 7 months and 21 days.

This conscientious and guileless servant of the Lord was the stay and staff of her husband through twenty-four years of married life. In these years of labor she resided three years at Curllsville, Clarion County, Pa., five and a half years at Glencoe, Somerset County, Pa., six and a half years at Claysburg, Blair County, Pa., a few years at Zieglersville, Montgomery County, Pa. (caring for a sick mother), and nearly two years at Rebersburg, Centre County, Pa.

Mrs. Hunsicker was in her earlier life a charming singer, and loved to use her influence thus for the Master. "Life's Railway to Heaven" is one of the hymns which she delighted to sing. Alas! life waned away so early and she is remembered only by what she hath done.

Her husband and six children remain to mourn her loss. The youngest child is 7 years old. The remains were shipped to and interred in the Schwenksville Cemetery. The sympathy of many friends goes out to this bereaved family.

NEVIN A. LOUCKS

The deceased was born December 23, 1874, in Akron, O., and died December 12, 1918, at Dayton, O. He was a son of the Rev. M. Loucks, D. D., of Canal Winchester, O., and the oldest of five children. His brothers and sisters were, in order of birth: Rev. Edgar V., of Bellevue, O.; Miss Ethel G. and Samuel B., of Dayton; Mrs. Mary C. Moody, of Valley Junction, Ia. His brother Samuel was laid to rest on the same date just two months before.

He was baptized by the Rev. S. C. Goss, D. D., Wadsworth, O., and confirmed by the Rev. D. W. Ebbert, D. D., while minister of Trinity Church in Dayton. Mr. Loucks was graduated with honors from Heidelberg University, after which he pursued a medical course in Miami Medical College, Cincinnati, O., until the outbreak of the Spanish-American War, when he enlisted, serving for the duration of the war in the Hospital Corps. For some time after his discharge he delivered an original lecture, "The Building of a Nation," in the Middle West. At the time of his death he was connected with the Deleo Light Company, of Dayton, O., as final inspector. His prospects with this growing concern were promising.

The funeral services were conducted by the Rev. N. B. Mathes, minister of Trinity Church, Dayton, on December 14. Interment was made in Woodland Cemetery.

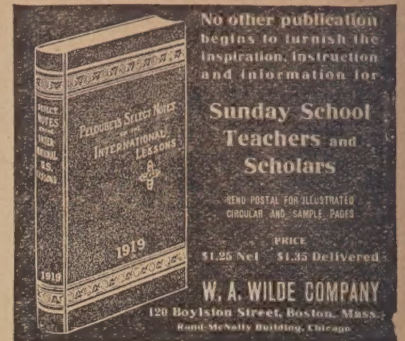
MRS. JAMES MACKLEY

On Dec. 11 Mrs. Martha S. Mackley, of Thurmont, Md., passed away. She was the widow of the late James Mackley, who died two years ago on the very day of the week, as well as buried on the corresponding day, two years ago. Mother Mackley, as she was fondly known, was a devoted member of Trinity Church for many years, and though because of declining strength was not able to attend services regularly the last few years, yet by a kind Providence she was permitted to attend the Communion Services on Dec. 1 in her Church, just three days before she was stricken by paralysis, from the effects of which she died a week later.

She is survived by her only two sons, J. Irvin, and Charles M., both successful business men of Thurmont, and members of Trinity Church, and an only grandson, Lloyd, son of Mr. and Mrs. J. Irvin Mackley, a fine young Christian gentleman serving in the Headquarters Division, First

Army of the A. E. F., in France as clerk and stenographer. She is also survived by two sisters, Mrs. Bollinger, of Dover, Pa., and Mrs. Mackley, of Thurmont, who was married to a brother of the deceased's husband. She lived for some time with this latter sister and her faithful niece, Clara, who shunned no sacrifice to make her comfortable and to administer to her distress in her time of weakness and sickness. Likewise were her sons and daughter-in-laws most filial in their devotion and affectionate in their ministrations of love.

She was buried from her home on Dec. 13th, 1918, in the Thurmont Cemetery. The services were conducted by her pastor, Rev. Dr. P. E. Heimer, who paid a warm tribute to her Christian worth and virtues and personal friendship, using as a text, John 17: 4—"I have glorified Thee on the earth; I have finished the work which Thou gavest me to do."



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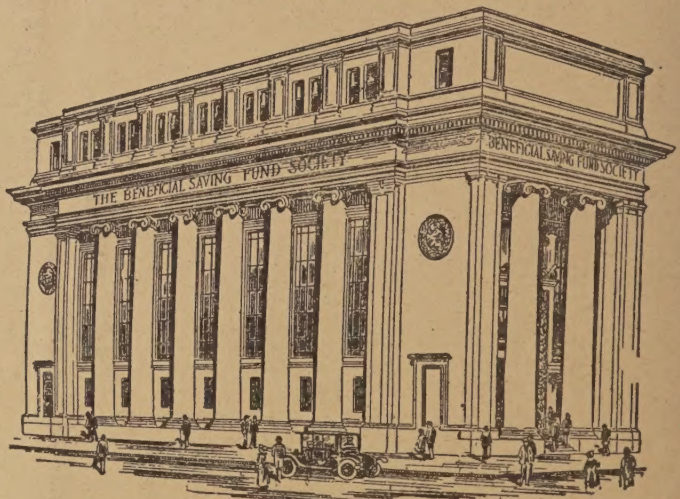
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